The Twelve Principal Upanisads

— Vol. II.

Dr. E. Roer.

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THE TWELVE PRINCIPAL UPANISADS

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THE TWELVE PRINCIPAL UPANIṢADS

(IN THREE VOLUMES)

Text in Devanāgarī, and Translation with Notes in English from the Commentaries of Śaṅkarācārya and the Gloss of Ānandagiri

VOLUME II

BṚHADĀRAṆYAKA-UPANIṢAD

BY

DR. E. RÖER

WITH

A PREFACE BY PROF. MANILAL N. DVIVEDI

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PUBLISHERS' NOTE

THE English translation of the Twelve Principal Upaniṣads with notes from Śaṅkarācārya and the Gloss of Ānandagiri are now issued with text in Devanāgarī in three separate volumes. The first contains Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍūkya, Taittirīya, Aitareya, and Śvetāśvatara-Upaniṣads. The second volume contains the Bṛhadāraṇyaka-Upaniṣad. The third volume with Chāndogya and Kauṣītaki-Upaniṣads is in the Press.

We are under obligations to Dr. C. Kunhan Raja, M.A., D. Phil. (Oxon), Professor of Sanskrit, Madras University, who carefully went over the proofs, suggested many improvements and finally saw the transliteration brought up to date.

T. P. H.

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PREFACE

THE chronology of the Old Testament has influenced almost all the speculations of Oriental scholars in regard to the possible date of the *Vedas* and the *Upaniṣads*. It is very difficult to say anything with positive confidence on this subject, but this much is certain, that the Upaniṣads, at least the ten principal ones, are not in any way posterior to the *Vedas*. The argument that a philosophy like that embodied in the Upaniṣads cannot exist side by side with the nature-worship of the *Vedas*, loses its force when the *Sūktas* of the *Veda* are regarded as symbolic only of those esoteric truths which were taught through the *Upaniṣads* to the select few. Symbology helps the solution of many a riddle over which philology has either sat in despair or which it has understood only to misunderstand. The history of all the great religions of the world shows, that there is nothing inconsistent in the possible existence of a sublime philosophy with the empty formalities of popular religion. And this circumstance in itself is an indirect argument against the later origin of the *Vedas* and the *Upaniṣads*.

Veda means knowledge, and *Upanisad* means both the esoteric philosophy of *Brahman*, the *Advaita*, and sittings for the discussion of that philosophy. The *Upanisads* are aptly called the *Vedanta*, the end of the *Veda*, that which is reserved for those who have freed themselves from the useless bonds of formal religion. The *Veda* consists of three parts: *Mantra*, *Brahmana* and *Upanisad*, including the *Aranyakas*. The *Mantra* portion contains hymns addressed to various powers, all symbolic of important truths intended, on the one hand, to teach the religion of faith and forms to the ignorant, and the philosophy of sublime unity to the initiated, on the other. The one is the *Karma-marga*, the religion of *forms*, and the other is the *Jnana-marga*, the religion of philosophy or knowledge. There is a way between the two, leading from *Karma* to *Jnana*, called *Upasana*, or the invoking of any particular power of nature. This is different from the general *Karma-marga*, inasmuch as *Karma* does not mean anything performed with a special aim and for a special purpose. *Karma-marga* is only the general religion of faith which leads to *Upasana* and *Jnana*. The word *Karma* should in this place not be confounded with that philosophical law of necessity which is called by that name.

The *Upanisads* teach the philosophy of absolute unity. By unity is meant the oneness of the subject, all experience of objective existence being regarded as in and of it. Experience implies consciousness, and

consciousness, apperception or "pure reason" is the only reliable, self-illumined, absolute factor of our knowledge. All else is but mere representation in and through the mode of this consciousness. The world of being is nothing, considered apart from consciousness which, in its turn, is entirely independent of experience. It cannot in any manner be negatived, for the very negation implies its existence. This is the realm of the absolute, ever-existent, *Brahman*, an abstraction appropriately expressing this idea of unity in duality, being a term expressive of the whole of that which can be none other than a compound of Thought and Being.

This Absolute is not the Unknowable of Agnosticism, nor the inexplicable atom of Materialism. Materialism is in fact out of question, inasmuch as the Absolute of the Upanisad is not a result of organisation nor a property of matter. It is something always independent of everything, and self-illumined, self-subsistent. It is everywhere; but for it the world of experience is nowhere. But the Agnostic who stands halfway between Materialism and Transcendentalism identifies the Absolute with the Unknowable and makes it the source of all that translates itself into experience. This doctrine is entirely untenable, for that which is Unknowable is not the Absolute, but that which produces the various modifications and representations of it through experience. That something which is and is not known *per se* by the very law of consciousness not permitting such knowledge, is the Unknowable *par*

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credence. But to describe the fountain of knowledge, absolute consciousness, which is seen in daily individual experience, as the Unknowable or even the unknown would, at least, be a strange perversion of metaphysical language.

The effect of this philosophy on practical ethics is immense. Any system of ethics not based on some clearly demonstrated world-idea falls short of practical use, and is *pro tanto* a deviation from the path of adequately fulfilling the object of existence. The variety of experience is not real, nay even experience itself is nowhere from the point of the Absolute. To lead that life wherein the variety of experience does not affect either for weal or woe is the highest practical rule of conduct in accordance with the proper aim of existence. This does not imply entire inertia as some would understand it. The variety of experience *creates* distinction, and sets up false limits where there exist none. Pain and pleasure, good and evil, virtue and vice, merit and sin, are all conventions based on this variety of experience, and admitted for the sake of that experience. But in the Absolute no such distinctions are possible, and the highest bliss which cannot be described in words other than those implying negation of everything positive known to us, consists in forgetting the source of separateness and realising that unity which is the very being and nature of the cosmos. And more than this philosophy holds that the individual is a copy of the great cosmos and that through the unity

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of the two in the Absolute there is always possible an easy way from the one to the other. When the sense of separateness is killed out, the Absolute in the individual, and the microcosm is at once understood as the macrocosm. Pain and pleasure, evil and good, are all merged in the unity of the Absolute where all is that indescribable something which is neither pleasure nor pain, but something supremely sublime and happy, so to speak. This process of killing out this idea of separateness is no inertia, so far as ordinary language is understood; and though it may not be that blind submission to the will of an anthropomorphic deity, it is certainly the highest possible activity and energy on a superior plane. It is not neglect of duty nor renunciation of the world either; it is mere forgetting of self and its environments. This is *mokṣa*. *Mokṣa* in the popular sense is a something to be achieved, in the *Upaniṣad* it is already achieved, every being is one with the Absolute, is, in fact the Absolute; what is to be achieved is destruction of the sense of separateness, which being accomplished, *mokṣa* is easily realised. The disregard of this vital difference between the two ideas has led many Orientalists to regard the *mokṣa* of the *Vedānta*, and the *nirvāṇa* of the Buddhists, as something bordering on pure inertia or entire annihilation.

The illusion-theory is another puzzle in the way of many. Some try to set it down to later interpolation. That this is not so, will be evident from the text of the *Upaniṣads*; but a suggestion by the way may be

usefully given. Experience is endless, and this endless variety creates distinctions which lead to the sense of separateness. All that is illusion in the phenomenal, is only these distinctions or limitations and the sense of separateness created by them. The basis or substratum of the illusion cannot be said to be nothing nor something. It is as indescribable as the Absolute and is known to BE, though never apart from or outside of the Absolute.

Many students of Indian philosophy enamoured of the idea of *moksa* taught by it seek to achieve it by various processes, physical or mental, generally, known as Yoga. Those who do so without being fully saturated with the spirit and substance of the *Upanisads* merely take a leap in the dark and court certain death, spiritual as well as physical. The first requisite is proper familiarity with the first principles of *Advaita* philosophy (*Sravana*); and entire love with them (*Manana*). Then follows that sublime state wherein the sense of separateness is being slowly forgotten. But even here nothing but strict practice of the noble virtues and perfect altruism will be necessarily required of the student.

M. N. DVIVEDI

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॥ बृहदारण्यकोपनिषत् ॥

BṚHADĀRAṆYAKA-UPANIṢAD

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INTRODUCTION

By SRIMAT SANKARACARYA

OM! Salutation to Brahman and the other Brahmarsis, perfect in the traditional knowledge of Brahman, whose names are enumerated in the lineage from teacher to teacher.[1] Salutation to the religious instructors.[2]

This brief[3] commentary of the Vajasaneyi Brahma Upanisad, which commences with the words: "The dawn is the head of the sacrificial horse," is composed for the sake of those who wish to liberate themselves from the world, in order that they may acquire the knowledge, that Brahman[4] and the soul[5] are the same, a knowledge, by which the liberation from the cause of

[1] Brahmarsis are the sages, who in continuous succession from Brahman, Brahmi, Parmesthin, etc., taught the knowledge of the universal soul. They are enumerated in the Vaitan Brahmana, a part of the present Upanisad.

[2] The plural is here the plural majestatis, meaning the preceptor of Sankaracarya, whose name was Govinda.

[3] Brief it is called, in comparison with the more voluminous commentary, called the Bhartcumpanacabhasya.

[4] Brahman, the universal soul.

[5] The individual soul. According to the Vedantis the soul, independent of the body, is the substance which is pure existance, knowledge and bliss, and which must therefore not be confounded with its faculties, the senses, the mind, intellect, etc.

[illegible] world is accomplished. This knowledge of Brahman is called [illegible] because it completely [illegible] the world. [illegible] knowledge; for this is the [illegible] A [illegible] word which rests on the same knowledge, is also called Upanisad. The [illegible] which [illegible] happiness, [illegible] Anupyak [illegible] [illegible] and [illegible] [illegible]

[illegible] of the Veda will now be [illegible]. The whole Veda has the design to explain [illegible] the objects of desire and aversion [illegible] by perception or inference, may be [illegible] or removed, for every man has naturally the wish [illegible] of desire and remove objects of aversion. The Veda has not to investigate objects of the senses [illegible] the knowledge of what [illegible] or [illegible] objects of aversion is produced by perception and [illegible]

The [illegible] of the world is [illegible]
[illegible] is destroy or [illegible]
[illegible] N expresses certainty

[illegible] Besides, he names of [illegible] [illegible] Anupyak [illegible] [illegible]

[illegible] are divided in two parts, the first is by Kanda [illegible] the [illegible] are Purva [illegible] and [illegible] [illegible] Jnana [illegible] [illegible] knowledge of Brahman or the universal soul.

[illegible] and [illegible] [illegible] kinds of [illegible] perception, [illegible] [illegible] [illegible] privation. The Charvakas [illegible]

Further, unless there is a knowledge of the existence of [illegible] after life, there cannot be a wish to [illegible] or remove [illegible] desire or aversion in a subsequent life. There is [illegible] the conduct [illegible] who do not [illegible] any [illegible] but those, [illegible] by one's own nature. In consequence the Veda [illegible] [illegible] the existence [illegible] [illegible] [illegible] [illegible] desire and aversion in a future life may be [illegible] or removed. The existence of the soul independent [illegible] body is evident from positive declarations of the Veda, as well as from [illegible] passages.[1] This is the [illegible] whether after the death of man the soul [illegible] or not. The [illegible] exists, the [illegible] does not exist, [illegible] [illegible] The [illegible] [illegible] [illegible] with the words: it exists.[2]

Another passage says: "Some souls after death [illegible]

[illegible] The [illegible] were of Kanda and [illegible] of [illegible] [illegible] [illegible] [illegible]

[illegible] the condition of a trunk, according to [illegible] wledge of the Vedas."[illegible]

Another passage [illegible] "It" (the soul) is [illegible] knowledge and consciousness [illegible] by body [illegible]

Another passage [illegible] "I will declare" [illegible] the words "the soul is knowledge."

The question, thus, *the existence of the soul as independent of the body*, can be proved by perception, [illegible] **for there is contradictory assertion of such who assert the contrary.**

[illegible] **perception a knowledge of the existence** of the soul is contradicted [illegible] **be opposed to the Lokāyatikas**[illegible] who **assert that the soul does not exist.**

[illegible]

The Lokāyatikas or Cārvākas are named from one of their [illegible] Bṛhaspati. The [illegible] Bṛhaspati, [illegible] the [illegible] adoption of the [illegible] [illegible] and [illegible] and have existed from a very [illegible] and still exist, as we shall hereafter see. [illegible] of the Śārīraka.

There are [illegible] perception the only means of proof [illegible] knowledge. Others [illegible] by [illegible] Śaṅkara [illegible] the [illegible] the [illegible] organs [illegible] and the soul are [illegible] the same. [illegible] M. E. pp. 403, 404.

Pradhāna. There are four sects among the four [illegible] of Śaiva. The Math [illegible] who [illegible] that all is truth.

For with regard to objects of the senses, as for instance a pot, no contradiction takes place, as if one would assert that an existence of a pot, *although it is perceived by the senses*. If you hold, such contradiction may exist by referring to the well-known topic of the trunk and the [illegible] object is taken by some for a trunk, by others for a man, we remind you of the fact, that all dispute ceases, when the [illegible] has been ascertained. For here [illegible] the nature of [illegible] of the senses, for instance, of a trunk, when it is [illegible] by perception. The Vaiśeṣikas[1] on the other hand, although acknowledging [illegible] reject the [illegible] existence of the soul, independent of the internal body. Accordingly, since the soul is different from any

[1] The Vaiśeṣikas [illegible] that except internal sense-[illegible] or intelligence [illegible] Śaṅkara [illegible]. They affirm the actual existence of external objects no less than of internal sensations. The exterior objects to be known by immediate perception [illegible] M. E. Vol. I, pp. 390, 391.

[illegible] Yājñavalkya [illegible] who believes [illegible] perceive [illegible] of such [illegible] "[illegible] others [illegible] and [illegible] the doctrine [illegible] the body and [illegible] in a corporeal frame, receiving [illegible] in [illegible] relations, undergoes continual change, and [illegible] of a [illegible], are for that particular opinion, called [illegible] half personalities. Cor. M. E. Vol. I, pp. 393, 394.

[illegible] cannot be proved by [illegible] perception.

[illegible] be proved by inference. [illegible] that [illegible] and the [illegible] not admit this on the [illegible] perception of the soul, relative [illegible] birth. [illegible] however the existence of the [illegible] meaning of the Veda, the [illegible] the Veda, the [illegible] in accordance with [illegible] their own intellect, and [illegible] proved by perception and [illegible]

The ceremonial part of the Veda is intended [illegible] and desire and aversion [illegible] The author, however, with regard [illegible] which produces the wish to obtain what is desired [illegible] pride itself in the feelings [illegible] and [illegible] by [illegible] the opposite knowledge of [illegible] Brahman with the individual soul. For

as long [illegible] as long the ignorant soul, owing to passion, hatred and other [illegible] works and [illegible] the [illegible] by the body, works which are called unholy, and which are the causes of evil concerning events that fall within the senses as well as that which do not fall within them. All this is the result of the greater power of natural faults. Hence *in proportion to the faults,* [illegible] *from the highest state of consciousness* to the lowest state of inanimate matter.

Sometimes the purification by means of the Śastra has a greater power. Hence the soul acquires by [illegible] state which is [illegible] virtue, and which is the cause of good. The virtue is twofold: virtue resulting from knowledge and mere virtue. The reward of the latter is the obtaining of the [illegible] The reward of virtue, resulting from knowledge, is the obtaining of the world of the Devas, and of other worlds, upwards to the world of Brahman. Thus it is said in the Śastra: sacrificial works directed to Brahman are preferable to works directed to the Devas. Also the Smṛti[1] teaches: work according to the Vedas, is twofold [illegible] as refers to contemplation; the former satisfies desires, the latter abstains from them through knowledge.

[1] Manu. XI, 32.

[illegible] virtue and vice are equally balanced in a person, he obtains the condition of man. Thus by the power of generation and other innate [illegible] has been transformed, in accordance with its virtue or vice, in various forms different in name, shape and works, and worldly forms different in name, shape and works from the state of the world of Brahman downwards to the condition of a [illegible] matter.

Thus the transfer of worldly subject to the [illegible] between use and effect was [illegible] before [illegible] "This world which [illegible] springs from desire, proceeds from [illegible], which [illegible] is the result of [illegible] works. Thus the performer and effect upon the [illegible] is without beginning or [illegible] and is without [illegible]." To remove the ignorance of a person who [illegible] up [illegible], as just described, his dissatisfaction with the world, the following passage is commenced, in order that he may obtain the knowledge of Brahman which is opposite to that ignorance.

The knowledge, however, of the ceremonies regarding the sacrifice of a horse is required that those who are about to perform the horse-sacrifice may obtain by this knowledge the same reward.

[illegible] by such passages from the Śruti as the following: "By knowledge or by holy [illegible] the mentioned reward may be obtained," and "He who

[illegible] the commencement of the Upanisad a description of the Aśvamedha horse-sacrifice which does not properly belong to the knowledge of Brahman and whose story of man of perfected by kings.

overcomes even this world," would conclude that the knowledge was only a kind of work; he would be in error, first, because passages as such: "who offers the sacrificial horse," and "who knows[1] him thus," leave it optional to perform the sacrifice either in a village or in reality; secondly, because it (this knowledge) is [illegible] which treats on knowledge; thirdly, because also by other [illegible] represented [illegible] made. Hence it follows, that from knowledge alone the reward of the horse-sacrifice is derived. The chief of all ceremonies, however, [illegible] A [illegible] includes the universal and special state of Hiraṇya Garbha.[2]

Further at this commencement of the knowledge of Brahman, the ceremony of the horse-sacrifice is described [illegible] worldly [illegible] of all sacrifices, for its reward is shown as the devourer which is death.

If it be said that the regular[3] ceremonies have [illegible] of the Śruti, which enumerates the effects of all works. For every ceremony requires the assistance of a wife.

[1] That is to say, who knows the sacrifice of the horse to be an emblem of Prajapati.

[2] The universal state is Hiraṇyagarbha as soul of the universe, [illegible] Hiraṇyagarbha as [illegible] the special [illegible] of course [illegible]

[3] [illegible] which, if not [illegible] are [illegible] and [illegible] Śruti [illegible] regular ceremonies. [illegible] Śaṅkarānandan. [illegible] 75

When by such wishes as the following, "may I have a [illegible]," which are based on our very nature, the connec[illegible] with objects of desire moreover, [illegible] ceremonies with the ceremonies to be performed by a [illegible] the rewards of the ceremonies to be performed by a [illegible] the world [illegible] the Rṣis or Devas, have been pointed [illegible] Hiraṇyagarbha will be shown as [illegible] the end of this chapter by [illegible] of the [illegible] the world. This world is three-fold by name, form [illegible] and work."

Thus the world is the manifest effect from all [illegible] These three [illegible] forms and works) then [illegible] were before the origin of the world [illegible] Again by [illegible] from the effects of the [illegible] as a tree spring from [illegible] This world [illegible] is at the same time [illegible] object of ignorance [illegible] is for the sake of the [illegible] effect, placed through [illegible] of it. Therefore [illegible]

world, which naturally represents the distinctions of ceremonial act, the performer and the effect and which usually applies causes and effects by such sentences, as: this is so or so. In this, the part com[illegible] the [illegible] The dawn [illegible] designed for the knowledge of the horse-sacrifice. The sacrifice [illegible] represented [illegible] the eminence of the horse. The eminence again is [illegible] being the representation of Prajāpati.[1]

---

[1] The Aśvamedha and Puruṣamedha, celebrated in the manner directed by this Veda (white Yajur Veda), are not really sacrifices of horses and men. In the first mentioned ceremony, six hundred [illegible] birds, fish, and reptiles, are made fast, the male [illegible] and after certain prayers have been recited, the victims are let loose [illegible] in this Veda and the interpretation is fully confirmed by the [illegible] The horse, which is the subject of the [illegible] universal manifested being. Col. M. E., Vol. 1, pp. 61, 66.

FIRST CHAPTER

FIRST BRAHMAṆA

ॐ [illegible]

ॐ शान्तिः शान्तिः शान्तिः

[illegible]

[illegible]

1 ॐ [illegible]

OM! The dawn is truth is the head of the sacrificial horse. The sun is the eye, the wind the breath, the fire, under the [illegible] vaiśvānara, the open mouth, the year the body of the sacrificial horse. The heaven is the back; the atmosphere the belly, the earth the [illegible] the quarters the bones of the sides, the seasons the members, the months and the half months [illegible] the joints, day and night [illegible] the bones, the sky the [illegible] the sand; the rivers arteries and veins; the liver and spleen [illegible] the lungs [illegible] the hair [illegible] the hind part of the body. The lightning is like yawning, the shaking [illegible] of the thunder [illegible] the passing of urine is like the rain of the clouds [illegible] speech.

"The dawn is in truth," etc. The dawn means here the hour of Brahman. "In truth" is said for the sake of reminding, and reminds of a well-known time. "Is the head," from its being the principal time; for the head is the principal part of the body. For the object of performing the sacrifice representing the members the various parts of the ceremonies, time and other constituents of the sacrifice are typified by the head and other parts. It is represented as Prajāpati by giving it the sacrificial horse of Prajāpati. For the representation of the animal by time, the worlds and the divinities is its representation as Prajāpati, for thus is the nature of Prajāpati, as Viṣṇu and other deities are represented under the form of an image. "The sun is the eye," as nearest to the head, and as being

[illegible] "The wind is the breath."
[illegible] The [illegible] is fire, [illegible]
from [illegible] Vaiśvānara is the special
[illegible] which is made upon [illegible]
name of Agni [illegible] "The year [illegible]
[illegible] the days of the moon." The year has
[illegible] twelve or thirteen months. The
year [illegible] the members of time, for the body is
[illegible] the members as the Śruti says. "Of the
[illegible] the quarters, although
[illegible] reason, that the number
[illegible] the two sides of the horse are
[illegible] in this comparison.
[illegible] Agnyī frequent of the
[illegible] "The seasons are
[illegible] number from the difference of
[illegible] of the Devas, of the Pitṛs, and
[illegible] proceed for the time as body
[illegible] the bones," from their similar
[illegible] "The sky" meaning here the clouds of the
[illegible] the sky was formerly mentioned as the belly,
[illegible] from the similarity of both in containing
[illegible] "The half digested food the
[illegible] of the separate parts. The
[illegible] because both ooze. "The
[illegible] pieces," the mountains, viz., the two pieces of
[illegible] right and left under the heart; they are called
[illegible] "The sun rising
[illegible] the head, so the sun is nearest to the
[illegible] resemblance.— *Śaṅkarāgiri.*

until noon is the forepart of the horse above the navel
[illegible] "The [illegible] shaking upon [illegible]
rending of a cloud. "The shaking of the members is
like the rolling of thunder," from the similarity of the
sound. "The passing of the urine is like the raining of
a cloud," both sprinkle alike. "The voice is like the
neighing of the horse," in this the voice is a natural
likeness.

2 अहर्वा अश्व [illegible] समुद्रो योनिरिति [illegible]
[illegible] समुद्रे योनिरिति [illegible]
[illegible]

The day is the Mānasa [illegible] the place
[illegible] the right side of
Mānasa [illegible] placed before the horse; its birth-
place is the [illegible] Mānasa are placed
[illegible] the horse. The horse [illegible]
[illegible] Vāyu's daughter
[illegible] Aśva, Asvas, [illegible] name of
Aśva, mon. The sea is its companion, the sea its
birthplace.

The day, etc., this is said in illustrations of the
[illegible] called Mānasa which are placed
[illegible] "The [illegible] H[illegible] day placed
as the cup before the horse? By its being an emblem of
Prajāpati [illegible] sun, etc., is designed by the day. In naming the horse
Prajāpati is meant, as the lightning is manifest by

manifestation. The birthplace of the golden cup means here the place where it is kept. Thus the night represents the silver cup, from the whiteness of the colour of the silver cup, from the whiteness of the colour of the horse. Behind the horse the cup by the name Mahima is placed. The birthplace of the eastern sea is called Mahima, meaning greatness, which was the birthplace of the horse. Thus the golden and silver cups are placed on either side. These cups under the name of Mahima are placed behind the horse. The repetition here made for the sake of praise of the Mahimas which have been set forth and are to be set forth with greatness. The same praise is contained in the words: "The horse under the name of Haya [illegible] from the root Hinoti, the action of [illegible] "carrier of the gods." means either it gained the [illegible] of a god by its being the representative of Prajapati or because it is carrier of the gods. But is not the horse carrying a burden? By no means, for carrying is the nature of horses and as [illegible] the horse being [illegible] with the gods and [illegible] in the same manner [illegible] and the [illegible] is different [illegible] The [illegible] carried the [illegible] under the name of [illegible] As [illegible] the name of Arka [illegible] The [illegible] represents [illegible] place. The [illegible] place [illegible] In this way the purifier [illegible] place, or the purified dwelling-place is praised. In the [illegible] the horse [illegible] Arka [illegible] known origin.

BRHADĀRANYAKA-BRĀHMAṆA

1 नेह किंचनाग्र आसीन्मृत्युनैवेदमावृतमासीत् । अशनायया हि मृत्युस्तन्मनोऽकुरुतात्मन्वी स्यामिति सोऽर्चन्नचरत्तस्यार्चत आपोऽजायन्तार्चते वै मे कमभूदिति तदेवार्कस्यार्कत्वम् कं ह वा अस्मै भवति य एवमेतदर्कस्यार्कत्वं वेद ॥

There was not any thing here before: this was indeed enveloped by death, who is voracity.

For voracity is death. He created this mind, desiring: May I [illegible] water [illegible] water (but) [illegible] fire [illegible] Arka. [illegible] produced [illegible] known [illegible] of Arka.

The origin of the fire, required for the performance of the horse-sacrifice, will now be explained. As it is [illegible] to the horse-sacrifice, the birth of the fire is here introduced for its praise.

"There was not any thing here before." "Here," [illegible] there was not any thing [illegible] before. [illegible] and other productions.

Then was there not the universal void? For this follows from the passage of the Śruti: "There was not any thing here," which means there was neither an effect nor a cause. It follows also from the idea of production, for suppose a pot to be produced, consequently there is [illegible] before production.

But it does not follow the non-existence of the cause, as is evident from the lump of earth from which the

[1] This is the opinion of the Madhyamikas, one of the four sects of the Buddhists.

pot is produced [illegible] must be granted. Just there is no existence of a [illegible] perceived. Let therefore the effect [illegible] not affect [illegible] of pot [illegible] be perceived before it produces the effect.

[illegible] before the production there is no perception whatever [illegible] non-perception, which [illegible] the cause of the whole wor[illegible] [illegible] before the production, therefore [illegible] cause and effect must be [illegible].

We deny [illegible] First, because the Śruti declares: "By [illegible] enveloped", for if there was [illegible] thing to be enveloped, the Śruti [illegible] such a [illegible] it is said, by death indeed was [illegible] by the evidence of th[illegible] creation of the world there was [illegible] and that there was an effect which was enveloped. [illegible] of the pot, etc., from the [illegible] produced unless the lump [illegible] disappear [illegible]

[illegible] there is not a peculiar shape of the lump [illegible] of a pot and similar effects takes place from [illegible] alone, as earth, gold and similar causes [illegible] the peculiar shape of the lump is the cause [illegible] production of a pot. On the other hand, if [illegible] are do[illegible] earth, gold and similar substances the produc[illegible] etc., does not take place; consequently, earth, [illegible] are th[illegible] produces [illegible] only by concealing (making disappear) its former [illegible] cause, at one and the same time, many effects [illegible]

Nor does the cause disappear with its former effect [illegible] production of the pot by the disappearance of [illegible] which you say, is the cause) shows, that the [illegible] of earth, earth and other substances have no [illegible] and other substances do not [illegible] former effects, but are yet found in the [illegible] in a pot, etc.

[illegible] that without the lump, the pot, [illegible] earth and other causes are not perceived, we deny this also, because, when a pot, etc., is produced, the lump, etc. has disappeared, while the earth and other real causes are there still remaining. If you say "that the connection [illegible]

For instance. The shape of a lump of earth, from which a pot [illegible] however, is not the cause, but it is merely [illegible] the same cause, earth [illegible] which is based upon the supposition that the relation of [illegible]

not upon the permanence of the cause and the effect)', we deny the also for as the parts of earth that compose a jar are found to be by mere perception there is only a contiguous of difference and therefore comparison and the other, as used of a based place

Moreover the different mode of operation in perception and inference, the comparison because inference which is proved by perception, would deserve to have darkness a place to depend upon

[illegible] that 'all has only a momentary existence' and accordingly a sentence, that is this both [illegible] and accordingly a momentary existence [illegible] that [illegible] dependence [illegible] the [illegible] depending [illegible] the term [illegible] dependent [illegible] mutual connection of the [illegible] and [illegible] pronounced. And if there [illegible] between the [illegible] and [illegible] the [illegible] cause [illegible] place

[illegible] there [illegible] [illegible] [illegible]

We [illegible] because there is a twofold kind of enveloping for things that have [illegible] effect as a [illegible] screen as darkness [illegible] and other substances are already [illegible] when [illegible] and [illegible] the mud [illegible] and [illegible] another effect [illegible] of a lump, etc. [illegible] Accordingly the perception [illegible] because it is enveloped in another effect. The [illegible] and similar things while the lump or the two halves do not appear different from the pot. Therefore your assertion [illegible] which [illegible] the state of a lump of the two halves [illegible] not perceived because [illegible] is enveloped, is improper, because [illegible] from the fact of enveloping

[illegible]

[illegible]

[illegible]

We [illegible] and water [illegible] appear in an identical state although [illegible] are [illegible] things are enveloped by milk, etc. *On the other hand* if you say, that 'there is nothing which envelops, because the parts of a half that is ground to dust are contained in the pot,' etc., we deny this for if [illegible] different parts are in another effect, there is [illegible] an envelopment. There [illegible] of an [illegible] which envelops, [illegible] pot and other effects, which are in the state of the lump or of halves, are not perceived in consequence [illegible] destroys of any production as of a pot, must direct his effort to destroy what is opposed, and not to the production of the pot. This, however, does not exist, and it is therefore improper to say, that there is perception of a thing which exists, because it is enveloped.' We deny this, because [illegible] is against the rule in practice, for the manifestation of a pot, etc., does not take place only by an effort to destroy darkness, as is evident from the effort to produce a light, if a pot and other productions are enveloped in darkness. If you [illegible] that this is done to destroy darkness, etc., that the effort made to produce a light, [illegible] made to let darkness disappear, and if the darkness [illegible] is manifested by itself, for there is [illegible] to the sight in the pot,' we do not [illegible] because the perception takes place when the [illegible] for as the manifested pot is perceived by [illegible] light so it is not before the light is employed. Therefore the light is not for the means to destroy the darkness but rather for the means of manifesting the pot,

[illegible]

[illegible] darkness, is removed, there is no obstacle to its manifestation.

[illegible]

because the perception takes place by means of [illegible]
Sometimes there may be an [illegible] of a screen, etc., but on this
[illegible] the rule. A person who wishes the
[illegible] must make an effort to
[illegible]

[illegible] the success of a work, if done
[illegible] We said, that an effect, which
[illegible] If
[illegible] destroy an effect, which was
[illegible] a lump, or the two halves
[illegible] lump,[1] then is produced
an effect [illegible] or grinding, etc. A pot
[illegible] by [illegible] a pot can only be successful,
[illegible] used by him.
[illegible] even before its production.
[illegible] from the distinction of th[illegible]
[illegible] pot [illegible] the [illegible]
[illegible] from the screen [illegible]
[illegible] with [illegible]
[illegible] with regard [illegible]
[illegible] an effect [illegible]
[illegible] engaged [illegible]
[illegible] connect with that time.
[illegible] which [illegible] before to the state of the lump;
[illegible] cause [illegible]

a not existing pot, is a contradiction for a pot, that is to
exist does not exist, means. It is not to exist, it is to
[illegible] said. This pot now before us does not
[illegible] potters be engaged in the fabrication
[illegible]
work exist, then there is no contradiction. Why
not? Because the pot [illegible] in its own form, which is to
exist, for neither the existence of the lump, nor of the
is the existence of the pot. Taken in this view, when
potters are engaged in making [illegible] there is no contradic-
[illegible] the idea [illegible] a pot which does not exist before its
production. If you, however, prohibit the idea of the
[illegible] of the pot as a future production there is a
[illegible] contradiction, but you did not prohibit this, for with every
[illegible] not only existence or futurity connected [illegible]
[illegible] Further, among the four privations,[1] the mutual
[illegible] it is perceived as contradicting
[illegible] negation of the pot may be
[illegible], but it never can become *the negation of*
[illegible] or the negation of a pot, for instance clothes
[illegible] something negative, but a contradicting
[illegible] this case, then all the other negations,
antecedent negation, destruction and absolute negation,
which may take place with regard to the pot, are nothing
positive, different from the pot itself, because they have the
same connection with it as the mutual negation. In a
manner refer all negations to something positive. If this
is the case, antecedent negation of the pot does not mean a
[illegible] of the pot itself before its production. Therefore
[illegible] or privation is of two sorts, in time and in [illegible]
[illegible] bends three species antecedent, emergent
[illegible]
which at a future time will be. Emergent negation [illegible]
or cessation of an effect. Absolute negation extends through all
times, past, present and future. Mutual privation and [illegible]

(1) [illegible] M. E., Vol. I, pp. 28[illegible]

[illegible] of a pot [illegible] must
if you say [illegible] by an mediate negation of a pot [illegible]
acknowledge the existence of the pot itself, if you could
not connect it with the genitive case of the pot [illegible] it [illegible] you
[illegible] connected with it by rhetorical figure, as if one
[illegible] of the body of a [illegible] the
speaks of the body of a [illegible] he connects the
such a sentence as [illegible] negation of a pot
rhetorical negation [illegible] and
of a pot [illegible] negation of the pot. If you say, that by negation
not the real negation of the pot, "nothing different from the pot," then we
[illegible] a pot [illegible] nothing different from the pot," then we
[illegible] [illegible] given before.

[illegible] [illegible] [illegible]

"Who is voracity." The desire to devour is vora-
city. He is death, for voracity [illegible] of
death. He said thus, [illegible] nature is voracity, this
[illegible] How is voracity death? The
[illegible] The meaning of the
desire [illegible] on account of his voracity the living
[illegible] immediately death is represented by voracity
[illegible] voracity as a desire is a quality [illegible]
[illegible] By this
death was his effect [illegible] food, as a pot and other

[illegible] produces are covered by earth [illegible] mud [illegible] on as a
[illegible] He created [illegible] the universe and
[illegible] afterwards
[illegible] mind capable [illegible] not
[illegible] those who possessed
[illegible] For [illegible] wrong and [illegible] or
[illegible] [illegible] mind?
[illegible] May I [illegible] by the [illegible] Prajāpati
[illegible] [illegible] Man. May he
himself, said I have succeeded. "From him.
[illegible] Prajāpati "when [illegible] the waters the
[illegible] were produced. [illegible]
[illegible] [illegible] sky and [illegible] or
[illegible] [illegible] of a [illegible]
[illegible] [illegible] B. "He then reflected, when worship-
[illegible] Arka was [illegible] (Ka) was produced for me." For the
[illegible] that death was called Arka, Arka or the fire,
[illegible] with the sacrifice of Aśvamedha [illegible] called
the [illegible] of Arka for the second appellation of fire is
Arka. The name of Arka, as derived from Arcana which
means to worship for one's welfare or as derived from [illegible]
[illegible] a quality of fire. To him
who [illegible] has been mentioned knows the
nature of Arka, water or happiness (the word Ka is used
for both) is indeed, of a certainty, produced

[illegible] आपो वा अर्कस्तद्यदिदमासीत्तत्तदभवत्तत्पृथिव्यभवत्तस्यां
भ्यश्रान्तस्य तप्तस्य तेजो रसो निरवर्तताग्निः ॥

Or the waters are Arka. The froth of the waters which was there, became consistent. This became the earth. On *the creation of* this he became fatigued.

[illegible] Air and fire.—Taittirīya Upaniṣad, I, 2

The splendour, the exudation of him, when he was [illegible] heated, was poured out as fire.

"Or the waters are Arka. [illegible] Arka." The water [illegible] parts of [illegible] Arka, is produced from Arka or fire. [illegible] not directly called Arka, because [illegible] describe the fire, but not the water [illegible] "The froth [illegible] "because the earth". The meaning is, [illegible] waters the mundane egg sprang forth. "On this, [illegible] fatigued" for everybody, after the performance of [illegible] gets fatigued, and it is the great work of Prajapati to create the earth. What does it mean that he got fatigued? From the body of Prajapati, when fatigued, heated distressed his creative splendour as exudation [illegible] as the Virāj (who is throughout splendour) [illegible] whole organism of productions. He is the first [illegible] as it is said in the Smṛti:

[illegible]
दिशि: । तस्य प्राची दिक्शिरोऽसौ [illegible]
[illegible]
[illegible]
[illegible] ॥

He made himself threefold, Āditya as the [illegible] [illegible] bear. [illegible]

either side are the arms. Then his western quarter is the tail, the quarters on either side are the thighs, the south and north the flanks, the sky the back, the atmosphere the belly; this earth the breast. This fire is placed in the waters; for wheresoever one repairs, there he is placed. This results from the [illegible] of the wa[illegible]

This Prajapati, when born, divided his own self the [illegible] of all productions, threefold. How threefold? [illegible] Agni and Vayu, he made Āditya as the third to complete the number of three. In the same manner, [illegible] Agni and Āditya, Vayu as the third, and [illegible] Vayu and [illegible] Agni [illegible] according [illegible] equal power to fill up the number of three. This Prajapati, the life of every individual in the world, was divided threefold according to the nature of Agni, Vayu and Āditya. [illegible] was nature as death, without giving up the nature of Virāj. This first-born fire, as Arka in its connection with [illegible] performed according to holy rite, is also represented under the symbol of a horse, for, we said, the whole origin, as above mentioned, is narrated for his praise. Thus is his sacred origin. "His eastern quarter is the head," both being alike by their external [illegible]. "The quarters on either side," viz., the quarters of Īśa and of Āgneyī," are the arms. "Then the western quarter of the fire is the tail," viz. the part of the hip and loins, as being opposite to the front part. "The quarters on either side," viz., Vayu and [illegible] "are the thighs," being like to the corners of the [illegible] "south and north the flanks," being like by their [illegible] with the two former quarters. "The heavens [illegible] atmosphere the belly," as in the former [illegible] "this earth is the breast," both being alike by their [illegible] downwards. "This fire," being alike Prajapati, or the fire as the substance [illegible] of

[illegible] "is placed in the waters." As the other created beings [illegible] thus are all these worlds another passage of the Sruti says: [illegible] For whenever anybody [illegible] wishes he wishes [illegible] here he gives [illegible] above." What? He [illegible] when he [illegible] placed [illegible] the waters [illegible] knowledge.

4. सोऽकामयत द्वितीयो म आत्मा जायेतेति स मनसा वाचं मिथुनं समभवद्वाचा पृथुस्तावेत आसीत्स संवत्सरोऽभवत् । न ह पुरा तत्ः संवत्सर आस तमेतावन्तं कालमबिभः । यावान्वै संवत्सरस्तावतः प्राजापत्य पस्तावतस्तुकेते स आत्मन्यिव्यदधात्कथं भाण्डाद्भाण्डं वनाध्वन ॥

He desired: Let a second self of me be produced. By his mind he created speech, created union, [illegible] the devourer, death. The seed which there [illegible] forth [illegible] year was [illegible] he was conceived for the space of such time. After the time, which is cont[illegible] he created him. When he was born, he [illegible] mouth against him. He cried. Thus was speech produced.

He desired. What? Let [illegible] He by [illegible] [illegible] "Let a second self of me." a body [illegible] "be produced." He [illegible] speech [illegible] "Speech, experimenting the three Vedas, he created union of speech with the mind that [illegible]

he reflected in his mind on the creation of the three Vedas [illegible] represented by verbosity, as it is said, death is represented by the devourer. This is here repeated, in order that it be not [illegible] produced perceived by his contemplation of the three Vedas [illegible] being conceived in the form of an egg, after he had entered with [illegible] the water which he had created in accordance with [illegible] produced [illegible] Prajapati, the framer of the period called a year, became the year. "For the year was not before him" before Prajapati, the framer [illegible] of a year is, so long a time was Prajapati the framer of the annual period, conceived. What did he do after the completion of this time? He created him: which means, he broke the egg. When the babe, fire, the first embodied soul, was thus born, death in accordance with his verbosity, "opened his mouth against him" to devour him, upon which the babe [illegible] "Thus was speech produced" the sound of speech produced.

5. स एकधा च त्रेधा च पञ्चधा च सप्तधा च नवधा चैवोक्त्वापि दशैतावानात्मैवेदं सर्वं यावद्वाचो गत्यं तद्यदेतदृचा त्रयीविद्यया तपत्यमृतं तदेवर्चोऽथैतदेवाहुरिदं वाव तन्नामैतदुह्यनामैतदुह्यनामैतदुह्यन

Yajus, the Sama Vedas, the metres, the sacrifices, man kind the animals.

He resolved to devour all that he had created in this manner for he eats all therefore he has the name of Aditi. He is the eater of this whole universe, this whole universe is his food. He who has knows him in his manifestation as Aditi, will obtain the reward of this knowledge.

"*He reflected.*" When death saw the terrified babe [illegible] in such a manner he reflected "If I" however [illegible] at any time the [illegible] [illegible] [illegible]

[illegible] "Let me again perform the great sacrifice," [illegible] [illegible] [illegible]

The present passage however He knows the Aśvamedha is commended in order that the worship of the sacrificial horse as one with Prajāpati and [illegible] the deities described in the [illegible] are equal and being his actions and they have to be established [illegible] Aśvamedha, [illegible] the Aśvamedha. [illegible] Arka [illegible] the Aśvamedha, none beside, which means, that it should therefore be known in the manner. The Upaniṣad now explains why Prajāpati is represented under the symbol of an animal When Iṣa, Apah had desired, " Let me again [illegible] considered [illegible] a thought " Let [illegible] being purified, [illegible] of myself. Let the other wife [illegible] according to the deities of which [illegible] for the other [illegible]

which is performed by the means of animals is also described as the visible reward in the words, He is the Aśvamedha Who? He who "shines," viz., Savitṛ the sun, who manifests the world by his splendour "His body" viz., the body of him who is at the same time the reward and the sacrifice, "is the year," because his revolution is performed within a year[1] And because the sacrifice which represents him, is only performed by means of fire, the reward is described by the symbol of the sacrifice. This terrestrial fire, Arka, is the cause of performing the sacrifice, "These [illegible] these three worlds," are parts of his self " of the body [illegible] Arka, which is called Citi, when applied at the sacrifice Thus it was before said, " His eastern quarter [illegible] Tey [illegible] fire and Āditya," in such a manner" as they are described are Arka and Aśvamedha," the sacrifice and the reward. Arka, the terrestrial fire, as the visible action, is accomplished by fire. And because the reward (Savitṛ) is the effect of the sacrifice, it (the reward) is described by the emblem of sacrifice. Therefore it is said Āditya [illegible] "They [illegible] sacrifice and reward, Agni and Āditya " are again one divinity "[2] This is death [illegible] being before also, one, he was divided to [illegible] sacrifice, performer and [illegible] as it was said, " He divided himself threefold." He [illegible] the time when the [illegible] divinity, viz., death representing the reward [illegible] again known him, the Aśvamedha as one deity in this manner I am this death, the Aśvamedha, one deity the state of [illegible] by me as being like the horse and the fire he conquers the second death " that is [illegible] having died, he [illegible] again for the second [illegible] not him again. It is said: " Death does not obtain [illegible] he [illegible]

[1] The sacrifice is also performed in the space of a year

[2] Life, according to Ānandagiri.

reward [illegible] he becomes one of those deities" ? This is his reward

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THIRD BRAHMAṆA UDGITHA BRAHMAṆA

1 द्वया ह प्राजापत्या देवासुराः तत कनीयसा एव देवा ज्यायसा असुरास्त ते ह देवा ऊचुरुदगीथेन युधेमाऽसुरानिति ॥

Twofold indeed is the offspring of Prajapati, the gods and the demons. Therefore the gods are the few in number, the demons many. They rivalled in these worlds. The gods of a truth spoke. Let us now in this sacrifice overcome the demons by the Udgitha.

What is the connection of the words, "Twofold indeed is the offspring of Prajapati?" The highest reward of ceremonial works, accompanied with knowledge, has been mentioned, viz., the state of death is the reward of the A[illegible] [illegible] Brahmana is now commenced [illegible] from [illegible] the origin of

See [illegible] and the [illegible]

[illegible] given at the commencement [illegible] and so on by with the [illegible] dhyana, first [illegible] and knowledge [illegible] the origin

ceremonial works and knowledge which lead [illegible] with death, is derived.

If it should be said: "The [illegible] death has been before declared [illegible] reward of the [illegible] knowledge and [illegible] Now it will be asserted that the reward [illegible] knowledge and the [illegible] of [illegible] condition of death. Therefore, since the reward [illegible] to explain the origin of [illegible] ceremonies and knowledge.

We answer, there is no fault in this, for as the reward of the Udgitha is the condition of Agni or Āditya, it is the same reward which has been mentioned for the former ceremonies and knowledge in the words, "He becomes one of those deities." Is it then not contradictory to say, that he overcomes death? "N[illegible] condition of death means here to be liberated [illegible] of mortality.

To explain the meaning of the questions: Who is that death which is the contact with (mere) sin? Whence is his origin? By whom is he overcome and how? A narrative is given commencing with the words "Twofold indeed." The word "indeed" is used to remind of a former state, viz., it reminds of the present Prajapati in his former birth. "The offspring of Prajapati means his offspring in [illegible] birth." Who are the gods and the demons? The organs [illegible] Prajapati, speech and the others. How [illegible] the divine and demoniacal nature of the offspring? This answer is: The gods (Deva) who derive their name

[illegible] of the Asvamedha, performed either symbolically, [illegible]

[illegible] death, which is the reward [illegible]

[illegible] however the organs of Prajapati refer only to sounds, sight, hearing and mind, viz., to those which are required for the performance of the Udgitha.

[illegible] The [illegible] are such as [illegible] are [illegible] or Gods, because they [illegible] who are also because the knowledge and works of the dem[illegible] [illegible] "Therefore the [illegible] are [illegible] [illegible] ex, because the necessity of the former [illegible] Therefore the number of the gods is [illegible] the desire to act in accordance with the Śāstras is less [illegible], for it can only be accomplished [illegible] exertion. "They, the gods and the demons, being [illegible] the parts of the body of Prajāpati, rivalled with [illegible] for the sake of the enjoyment of these worlds, which may [illegible] own nature, or in accordance with the Śāstras [illegible] gods or demons. Sometimes the nature of the organ [illegible] [illegible] accordance with perception and in [illegible] and the defeat of the [illegible] [illegible] the nature of the gods [illegible] by the provinces of [illegible] [illegible] are victorious thus by the [illegible] [illegible] down to the state [illegible] are alike, then the state [illegible] gods" who by their [illegible] [illegible] air, life; it means also fire,

[illegible] Ma[illegible] [illegible] by succ[illegible] [illegible] [illegible] [

because it does not belong to [illegible] further because the Engiba [illegible] further, because [illegible] and therefore [illegible] further because [illegible] a person who [illegible] further [illegible] He who [illegible] this world [illegible] **because life is declared pure, speech** and [illegible] worship [illegible] an [illegible] **by the reproof of speech**, etc., [illegible] **life is evident, as it was also** [illegible] declared [illegible] **of life be granted, but** [illegible] **If you say, this purity, etc** [illegible] **reply**, it does not, because [illegible]

[illegible] **he Havir Yajna, (Hav** [illegible] Jyotiṣṭoma, Ukthya, Ṣoḍaśin, Atirātra, Aptoryāmas, Gāyatra [illegible] also including seven [illegible] before (page 40). The rite [illegible] the Vidgatha, is only per- [illegible] her [illegible] said, the Abhyāsalu, as [illegible] **and is therefore no object of**

our case also, by obtaining an object in accordance with the words of the Śruti, we evidently obtain happiness, not otherwise. Moreover, there is no proof against the truth of the object of knowledge, arising from the word, which is mentioned for the sake of worship. Nor is there stated any impediment of the said knowledge. Therefore by proving that we have acquired happiness, we also secure the truth *of the object of knowledge*, otherwise we evidently acquire an unreal object, for he who in common life acquires an object, contrary to his idea, for instance, a trunk instead of a man, or an enemy instead of a friend, has evidently obtained something unreal. If in this way the notions of the soul, of Īśvara,[1] and of the gods in accordance with the Śruti, were not true, then we should obtain by the Śāstra something unreal. If this were the case, it would be known as in common life, but this is not admitted.

This is not true, because Brahman is represented by differences of name, form, etc., but such distinctions are evidently excluded from the nature of Brahman. In this perception of Brahman[2] the Śruti [illegible] **fore we deny** [illegible] **Śāstra you also** [illegible]

We do not admit this argument, on the ground that [illegible] **image. For your assertion, that the perception of Brahman** [illegible] **nature of Br**[illegible] **way** [illegible] **perceived as a trunk is not** [illegible] **not one of Brahman** [illegible] **name, form and other** [illegible] **by name, form etc.,**

[1] Īśvara, the supreme ruler. The soul, in which the unsev- [illegible] **lus (he attributes of omniscience, omnipotence** [illegible] **which is the cause of the world, is the universal ruler.**— Vidyāraṇya.

That is to say, if Brahman is perceived, or comprehended by such distinctions

[illegible] as the perception of Visnu by an image and [illegible] The perception by name, [illegible] a mere appliance, for [illegible] Brahman is by no means name [illegible] The perception of [illegible] by name [illegible] in the same way contradictory [illegible] before [illegible] is perceived as such, is perceived as a man.

If you say 'that there is only a perception of Brahman, [illegible] man himself does not exist for the [illegible] by an image or of the [illegible] we object, for the Rk [illegible] they are represented [illegible] really exist. Consequently, [illegible] Isvara, etc., under name, [illegible] the [illegible] of the [illegible] expressed. [illegible] knowledge of the supreme soul, Isvara and other substances, in which there is no possible object of ceremonial practice. Therefore the part of the Sruti explaining ceremonies, and the part referring to knowledge, have nothing in common.

We do not admit this, on the ground that knowledge has objective reality, for the truth of that knowledge does [illegible] practice [illegible] be performed, but on its possibility to be obtained by [illegible] Nor has a notion, whose object is that knowledge, [illegible] because it can become an object of practice but because it can be derived from sentences of the Veda.

If you say: "Admitting the truth of the substance [illegible] derived from sentences of the Veda, [illegible]

reward, their special rites, and a disposal of their parts in a certain order, and as by means of this a transcendent thing which cannot be proved by perception or inference is taught in a true nature by sentences of the Veda so also such beings, as the supreme soul, Isvara, the gods, etc., who by their nature exclude the idea of corporeal composition, who overcome death and who have these and other dual notions are taught by sentences of the Veda, that is to say, by proofs different from perception and inference, and it is therefore right that they should be true.

Nor is there a difference in passage of the Sruti referring to ceremonies, and in such referring to knowledge [illegible] of the true nation of them.

Likewise the notion (Buddhi) whose object is the supreme soul and the like substance, neither indefinite nor contradictory. If you say: This is improper on the ground that knowledge is no object of ceremonial practice. We may grant, that any rite which has the three parts above mentioned,' although it is beyond common evidence, may [illegible] ledge of the supreme soul, Isvara and other substances, in which there is no possible object of ceremonial practice. Therefore the part of the Sruti explaining ceremonies, and the part referring to knowledge, have nothing in common.

We do not admit this, on the ground that knowledge has objective reality, for the truth of that knowledge does [illegible] practice [illegible] be performed, but on its possibility to be obtained by [illegible] Nor has a notion, whose object is that knowledge, [illegible] because it can become an object of practice but because it can be derived from sentences of the Veda.

If you say: "Admitting the truth of the substance [illegible] derived from sentences of the Veda, [illegible]

Those three parts are special reward, special rites, and special arrangement."

an object of ceremonial practice, or it is not so. If it is such an object, it can be practised, if otherwise, it cannot be practised. As an object of practice, however, it is not proved by [illegible] of sentences, for there is no connection [illegible] a sentence, unless there is a [illegible] practice [illegible] hand. If it is an object of practice [illegible] words for the sake of practice [illegible] sentence, dependent on the ceremonial [illegible] This, in [illegible] may be proved as a [illegible] by [illegible] may [illegible] together with [illegible] form a sentence [illegible] they be [illegible] such as [illegible] are. Therefore [illegible] Injunctions are [illegible] by [illegible] [illegible] proof necessary [illegible] exist.

We [illegible] argument on the ground that there are [illegible] [illegible] the reward is mentioned in such passages as, "He who knows Brahman, obtains [illegible]" "The bonds of the heart are broken," etc.

[illegible] upon the [illegible] from the present [illegible]

[illegible] ance is evident from the ceasing of the ignorance [illegible] which are the origin of the world. And [illegible] not depend upon any [illegible] as Arthavada [illegible] and is decided by the [illegible]

[illegible] connection of [illegible] with [illegible] from the Veda which [illegible] for is there [illegible] regard to a fact [illegible] contained but to refrain from [illegible] regulations depend in reality upon the knowledge [illegible] a certain thing is not to be done. If a [illegible] whose mind is impressed with the notion of [illegible] [illegible] [illegible] the food of [illegible] is forbidden to [illegible] is the case with regard to [illegible] when [illegible] the Sakyas know [illegible] [illegible] desire does not exist [illegible] effect [illegible] [illegible] depend upon the knowledge of the [illegible] [illegible] [illegible]

[illegible] knowledge of the supreme [illegible] are no real object

[illegible] meat having [illegible] the same time a [illegible] that there [illegible]

We deny this, for there is no [illegible] the cause of the contrary know[illegible] that poisoned meat, etc., is caused by a false knowledge [illegible] desire of what is commanded by the Sastras. Acc[illegible] a person who perfectly knows the results of [illegible] actions commanded by the Sastras, because all such desires are the [illegible] false idea and of danger, and because by the knowledge of the supreme soul, the contrary know ledge is abo[illegible]

[illegible] prohibitions and commands, but it cannot be gran[illegible] Sastra, and not directed to an unreal object

We do not agree for the regular [illegible] caused by ignorance, passion, hatred and other faults [illegible]

[illegible] caused by the fault of ignorance, the cause of all [illegible]

If you say there is the same time, as if one is about to eat,' we deny this, there is no necessity to engage [illegible] eating, etc., all such acts are only necessary in consequence [illegible] of ignorance and other faults, for if an action [illegible] performed, and sometimes not, it cannot be called a regular action that has been fixed according to a rule. Because eating and other actions are merely done in consequence of faults, there is no certain rule for them, as there is no

[illegible]

[illegible] knowledge [illegible]

[illegible] of the [illegible] by which [illegible] [illegible] for the [illegible]

[illegible] object of the [illegible]

[illegible]

The gods then said [illegible]

[illegible] sang the Udgitha [illegible]

[illegible] sang the Udgitha [illegible]

[illegible]

[illegible]

[illegible] red, that he soul has no agency [illegible] and it will be proved, that those [illegible] manifested state are the object [illegible] which is different from al[illegible]

[illegible] view to the agency of spirit and [illegible]

[illegible] Chapter 2 to Brahmana [illegible]

[illegible] But the mundane [illegible] the [illegible] it is right to assign to [illegible] reward, obtained by their [illegible] and ceremonies [illegible]

[illegible] the gods, with the words [illegible] for the sake of their im[illegible]

[illegible] enjoy men[illegible] enjoy[illegible] by the Omniscient" by the words [illegible]

There are, according to the Vedanta, four sheaths or causes of [illegible] formed by intellect and the five intellectual senses. The [illegible] as it is mind joined with the five [illegible] which therefore comprehends [illegible] organs, and the five vital [illegible] from the soul, as long as it [illegible] red as one. It is universal [illegible] which has universality is ascribed, in [illegible] passage the mundane [illegible] which has the three causes, [illegible] the world. The last case is the [illegible] who performs the ceremonies, is [illegible] because his services are hired.

speaks well," that it pronounces well the letters [illegible] itself. For me, for the special work of speech is the [illegible] pronunciation of the letters, therefore, it is mentioned "that it speaks well", but the effect of speaking as to the assistance of sin, is for the sake [illegible]

At that time (when the Udgitha was performed by [illegible] which takes place between speech and the we[illegible] opportunity was obtained by the demons of entering the deity like a hole.[1] "The demons knew What? By this Udgitha the gods will overcome us" [illegible] natural knowledge and work by the right of the Udgitha which is knowledge and work in accordance to the Sastra [illegible] enjoyment." being aware of this," running up to him," to [illegible] their sin, etc., the sin of contact, which means they [illegible] with their sin. That is the sin"? "That [illegible] which was not cast by the demons upon the speech of Prajapati in his former birth [illegible] sin, which is comes manifest. Which is the sin? "That one speaks im[illegible] words contrary to themselves, forbidden [illegible] which induced one speaks indecorous [illegible] like words. [illegible] is the sin," known by the before-mentioned effect, viz. the speaking of improper words which is found in the speech of the intelligent creatures of Prajapati, [illegible] speech of Prajapati, for the effect is of [illegible] the Sama.

[illegible]

[illegible] all the good sensations from th[illegible] Hence the special reward [illegible] follows from the sacrifice, but from the word [illegible]

This means, the deity of speech, having [illegible] with universal objects [illegible] even as it would a hole [illegible]

विदुरनेन वै न उद्गायन्देवताभि समभिद्रुत्य पाप्मना [illegible]
स: स पाप्मा यदेवेदमप्रतिरूपं जिघ्रति स एष स पाप्मा ॥

Then they spoke to the breath: Do [illegible] Udgitha for us. The breath, with the words [illegible] sang the Udgitha [illegible] breath. That it [illegible] for [illegible]. The demons knew by this U[illegible] [illegible] overcome [illegible]. Therefore, running up to h[illegible] pierced him with their [illegible]. That is th[illegible] smells improper odours, is the sin.

६. अथ ह चक्षुरुद्गीथं स उद्गायेति तथेति तेभ्यश्चक्षुरु[illegible]
भीतास्तं देवेभ्य आवारयन्तन्नाप्नोत्ति तदभि[illegible]
वै न उद्गायदेवताभि समभिद्रुत्य पाप्मना विध्य[illegible]
तस्मा यदेवेदमप्रतिरूपं पश्यति स एष स पाप्मा ॥

Then they spoke to the eye: Do thou sing the Udgitha for us. The eye, with the words [illegible] sang the Udgitha for them. It sang [illegible] enjoyment that is in the eye. That it sees well, [illegible] self. The demons knew, by this Udgitha [illegible] overcome us. Therefore, running up [illegible] pierced him with their sin. That [illegible] sees improper colours, is the sin.

७. अथ ह श्रोत्रमुद्गीथं स उद्गायेति तथेति तेभ्यः श्रोत्र[illegible]
[illegible]
विदुरनेन वै न उद्गायदेवताभि समभिद्रुत्य पाप्मना विध्य[illegible]
[illegible] स पाप्मा यदेवेदमप्रतिरूपं शृणोति स एष स पाप्मा ॥

[illegible]

[illegible]

Then they spoke to the mind: Do thou sing the Udgitha for us. The mind, with the words [illegible] let it be [illegible] the enjoyment that is in mind, that it imagines well [illegible]. The demons knew, by this Udgitha the gods will overcome us. Therefore, running up to him they pierced him with their sin. That is this sin. That one has improper notions, is the sin. In this manner the demons came in contact with sin, were pierced with sin

[illegible] demons were [illegible] to be manifested by the Japamantra, and to become objects of devotion, they were convinced, that speech [illegible] other demons [illegible] they had accomplished

[illegible] obtained were unable to perform the Udgitha [illegible] by contact with [illegible] which they were [illegible] of the demons. Therefore they are not [illegible] by [illegible] D. [illegible] to be [illegible] because they are [illegible] the principal life. In the same way as the deity [illegible] of the other organs, although [illegible] in this passage, were pierced with [illegible] and evil works, which [illegible] they were [illegible]. Thus speech and the other [illegible] worshipped, were unable to pierce that [illegible]

7. अथ देवमासन्यं प्राणमुद्यन्तं न उद्गपेति तमेति नेत्य [illegible]
[illegible] विदुनन [illegible]
[illegible]
[illegible] देवा अमकन् [illegible]
[illegible] भवति य एवं वेद ॥

The [illegible] gods spoke [illegible] of [illegible] the Udgitha for [illegible] "Let it be so," sang the Udgitha for [illegible] The [illegible] by this Udgitha the gods [illegible] running up to [illegible] a hook is drawn, so they were also [illegible] Hereby they became gods; the [illegible] in such a manner he becomes like him who [illegible] the brother's son, of him,

"Then the gods spoken related to this, the word [illegible] respect [illegible] whose name is Āsanya,"

[illegible] produced in the mouth, which [illegible] of the mouth. Do thou sing the Udgitha for [illegible] principal life, with the words, "Let it be so," sang the Udgitha* for the gods who had invoked its protection. [illegible] follows. In all [illegible] the [illegible] description. When the demon, desirous of piercing life with [illegible] accordance with the practice which they had acquired by repeatedly entering speech and the other organs, attacked by their sin of [illegible] not the principal life which was free from sin, they been [illegible] To show how an [illegible] As in common life a clod of earth [illegible] became free from [illegible] contact, and obstacles to their divinity [illegible] their own nature by the pro-ceeding power [illegible] principal life which is free from [illegible] What did they obtain? The nature of fire, etc. in accordance with their own divinity, which (nature) will be explained hereafter, and which they had already before possessed. In this state, when their knowledge was darkened by their natural sin, they had a notion of an individual body at [illegible] The meaning is: By the separation from that [illegible] they left off the notion of [illegible] and obtained a [illegible] of speech, etc. [illegible] identity with [illegible] Moreover their opponents, pierced [illegible] included moons, they [illegible] he who [illegible] (deer) becomes like him" (the [illegible] deer, [illegible] the [illegible] comprehend [illegible] meaning of [illegible] but [illegible] when he [illegible] the order mentioned in the Sruti, had examined speech and the [illegible] abandoned them, because they are tainted [illegible] of contact, when he had known by the idea of the soul the principal life free from sin and abandoned the idea [illegible] according to [illegible] of

* The sacrificer in a former birth.

[illegible] and others, which are [illegible] manifestly obtained the [illegible] manifested by the Sattva, [illegible] as Virāj,[illegible] and which [illegible] nature of Prajāpati. [illegible] of a brother, like Bharata and [illegible] enemy, but the sin produced by [illegible] with their objects is at the same [illegible] as enemy, because it does not [illegible] This sin then [illegible] For what reason? I prove. [illegible] the devices of speech, etc., have been [illegible] to be worshipped by the idea of the [illegible]

[illegible]

[illegible] spoke. Where was he, who thus established [illegible] the essence of the members.

[illegible]

[illegible] of Prajāpati, saying, by means [illegible] learned that he did no nature and that [illegible] Where from." The word where shows [illegible] "Where then was he who thus established us, that is to say united us by the true action of the soul with our divine nature, which was before separated from us, for whoever is assisted by some body, remembers his [illegible] In the same manner the gods, when they had [illegible] their benefactor, had reflected on him as perceived [illegible] the soul which is the whole of causes and effects [illegible] mouth? Because he is identity in [illegible] body will find on [illegible] excluding all distinctions of the nature of speech, [illegible] as perceived by the gods within an internal sphere, [illegible] is life like Ayāsya, since opposed to all [illegible] acted the organs, as speech, etc., with their [illegible] Hence it is called also Āṅgirasa, the [illegible] effects, for Āṅgirasa [illegible] the substance, upon which causes [illegible] the essence of every thing because unless it [illegible] without effects. The [illegible] essence of causes [illegible] not one, is [illegible] received by its own notion, since good is [illegible] it is not contradictory, otherwise [illegible] ained

[illegible]

[illegible] इति य एवं वेद ॥

The name of that deity is Dūr, for death is far (dūr) [illegible]

If it be thought, that the purity of life has not been proved, we ask [illegible] life is no place for the sin of contact, as [illegible] other organs are by well speaking, [illegible] This may be so, but since it is called the [illegible] organs as diffused through [illegible] impurity may [illegible] who has touched a corpse'. To this the [illegible] deity is Dur (far). The demons coming in contact with [illegible] is the deity which, abiding in the body of the sacrificer of the present time, has been found by the gods as abiding in [illegible]. It is a deity, because it is an object of devotion [illegible] (Durit) its purity is proved by the [illegible] the name of Dur [illegible] made of [illegible] same way, as by passage of the [illegible] Artharvaṇa [illegible] which means continued [illegible] of worldly actions until the [illegible] just as in the common [illegible] got from such passages [illegible] what art [illegible] a god, he goes to the [illegible] the eastern quarter?"

[illegible] दुष्कृतां पाप्मानं मृत्युमपहत्य यत्रास्य
दिशामन्तस्तद्गच्छत्यत्र तस्मा पाप्मना विमुक्तः प्रतिसन्धाय
तेनास्यान्तर्हितं यत्पाप्मा मृत्युमन्वयायानीति ॥

This deity then, after having destroyed the sin of the deities, viz., death, made him depart, where the end is of the quarters. There it fixed the abode of the sins of the deities. Hence let no one repair to the outer people, let him not follow sin, death

This deity then." It is said, that death is far from it, but why again is death far from him who knows? The answer is because death is opposed to a knowledge of such a kind, for sin, which is produced by the contact of the senses with their objects, is opposed to a person, who has the notion, that life is identical with the soul. He is at [illegible] because he has the notion, that the soul is [illegible] according to the differences of speech, etc., and [illegible] knowledge is produced by his own nature. On [illegible] the notion, that life is identical with the soul, [illegible] produced by the Śāstra. In consequence it is proper to say, that sin is far from one who has such a notion of life, because both are opposed to each other. Therefore, by the words: "This deity," the Śruti shows the said meaning to be sin, the death of speech and the other deities; for every body dies by the sin produced by contact of the senses with their objects in accordance with his nature ignorance. Sin is therefore called death. Life, by the soul notion of its identity with the soul, destroyed the death of the deities who had the notion of the identity of life with the soul, and is therefore called the destroyer. Sin, then, is removed from a person who thus knows by his being at variance with it. What did life again, when it has destroyed the sin, the death of the gods? The answer is: "Life made him depart, where the end is of the quarters," viz., of the eastern and the other quarters. But as there is no end of the quarters [illegible] how can life make him depart there? The word [illegible] is made for the purpose to designate the abode of the people [illegible] Vedas [illegible] people who do [illegible] the Vedas is called the end of the country, the desert. Accordingly there is no blemish in the expression. The deity of life

[illegible] ways their abode among [illegible] knowledge of the identity [illegible]

[illegible] by [illegible] nature produced by the contact of [illegible] their objects, and is therefore dependent [illegible] approach them by intercourse in words or [illegible]

Let none repair to his abode which is defined by the end of the quarters, although it may not be inhabited by the [illegible] not to that people, although it may be far from that [illegible]

[illegible]

That deity destroyed the sin, death, of those deities. [illegible] life, having overcome death, saved them

[illegible] "That deity," the reward is mon- [illegible] etc., results from the knowledge, [illegible] reward is to acquire the nature of [illegible] overcome death, saved them. [illegible] the destroyer of sin death be- [illegible] cause the separation of the soul [illegible] by the knowledge that life is [illegible] this life having overcome [illegible] them, which means, caused [illegible] is not separated from them (after [illegible]

[illegible]

Life, having overcome death, saved the first speech. When speech, having overcome death, was liberated, it became fire; that fire, having become free after its separation from death, shines forth.

[illegible] the first speech", first means the prin- [illegible] more efficacious than any other organ to perform the ceremony of the Udgītha. The nature of speech, which was saved after death was overcome [illegible] described; When speech, after sin or death was overcome, had been liberated, it became fire which means, speech was fire, before it became united with death, and became fire again after its separation from death, so great is its difference after its separation from death. This fire, when released, shines forth after its separation from death. Before its liberation being mixed with death [illegible] was not shining, as it is at present; now again after its separation from death, it shines forth.

[illegible] वायुः पूतो मृत्युमतिक्रान्तः पवते ॥

Then life, having overcome death saved the smell. That smell, having overcome death, became wind. That wind, having become free after its separation from death, purifies.

In the same manner the senses of smell became air, wind. Wind, liberated from death, purifies. All the particulars are as before.

[illegible] वादित्यः पूतो मृत्युमतिक्रान्तस्तपति ॥

Then life, having overcome death, saved the eye. When the eye, having overcome death, was liberated.

[illegible] having become free

[illegible]

[illegible] having overcome death, saved the ear

[illegible] overcome death, [illegible] arises after their separation

from death, are made free.

Thus the ear became the eaters and the other

[illegible]

When the mind, having overcome death, was liberated

[illegible]

their reward.

[illegible] having in its identity with speech, etc. [illegible] the present one. He who knows, that life is the same with speech and the other four organs in their state as fire, etc., assume the state of life, which he has worn [illegible] fire, etc.

[illegible]

[illegible] for its own sake praised by the Udgitha

is eaten by life. On this it is [illegible]

Then for its own sake, that is to say, as by speech and the other organs for their own sake praise was offered [illegible] by the principal life, when it had praised in the three Pavamana-Stotras the reward which is the state of Prajapati, common to speech and the other organs, it praised it in the nine remaining Stotras food for its own sake. The connection of desire with the agent is not praise by the Upanisad as has been mentioned before. How again must it be understood that life praised the primary food for its own sake? To explain this, the cause is mentioned in the words: "for whatever," etc. The word food means here common food, for whatever food in the world is eaten by any living individual "the same is eaten by life." Prana [illegible] proposition Pra is derived from Ana. Ana [illegible] (Pragas) means eat, with a long vowel (Praga) life. The meaning is: this is eaten by life. And the primary food is not only eaten by life, but life subsists on it, when it is transformed into the substance of its different [illegible] therefore the primary food is praised by life [illegible] of its own substance.

All that is eaten by [illegible] for its own sake stands, therefore the sin, which arises from the contact with the excellence of performance [illegible] not in life as it is in speech, etc.

[illegible]

[illegible]

The gods spoke: 'All this is only so much. Whatever [illegible] is pleased by this food by [illegible] sake. Let us eat of this food.' Life answered: 'Do [illegible]' They [illegible] the words. Let [illegible] every [illegible] there [illegible] Life. Therefore whatsoever food is eaten by life, satisfies them. Him enter his own; he is the preserver of his own, he is pre-eminent; he walks before, he is an eater of food, he is the [illegible] He who against one who thus knows, amongst his own [illegible] is not able to support his dependents. On the other hand, whosoever becomes a follower of such a one, and whatever [illegible] support his own dependents, is able to provide for them.

The [illegible] Not [illegible] assert that the food was [illegible] since it is evident, [illegible] also the cause of the support of [illegible] life. How again is [illegible] support [illegible] speech and the other organs? [illegible] 'The gods' (Deva) [illegible] speech and other [illegible] Deva, because [illegible] [illegible] the cause of the support of life [illegible] in the world [illegible] own sake, which means is [illegible] without food, therefore let us [illegible] of thy food. Life answered.

All of you, if desirous of food, everywhere enter me.' When, life had thus spoken, they surrounded and entered life with the words, 'Let it be so.' Thus the good food, the support of life, which is eaten by life, satisfies speech and the other organs which entered life by its command, but by the [illegible] will they have no concern with food. Therefore, it is [illegible] that food is eaten merely by [illegible] [illegible] the duties of speech and the other organs [illegible] up to life had entered [illegible] in accordance with [illegible] combination, "therefore whatsoever food people eat by life, the same satisfies them, [illegible], speech and the other organs. Whosoever knows that life is the support of speech [illegible] and also knows that the five organs depend upon life," him enter also his own "his relations, as speech and the other organs enter life, which means, he is the supporter of his relations. "He is the preserver of his own" who have entered him by his own food [illegible] of speech, etc. Thus "he is pre-eminent [illegible] walks before," he has the precedence as life among speech, etc. "Thus he is an eater of food," which means, he is without disease. "He is [illegible] paramount," and to guide he [illegible] dependent, and as life of speech etc. He [illegible] life, will obtain the above mentioned reward. But he who against one who thus knows [illegible] life "amongst his own," amongst his relations, "becomes a rival lord," like the demons who strove against life "is not able to support his dependants." On the other hand, "whosoever amongst his relations becomes a follower of such a one," of a man who has that knowledge as speech and others were of life," and whosoever, following such a person, strives to support his own dependents," as speech and the other senses, following life, [illegible] to support themselves, "is able to provide for them" not any other who acts on his own will.

[illegible]

प्राणो हि वा अन्नानाꣳ रसस्तस्माद्यत्र्यन्नमीचक्षते प्राणे
ह्येवैतानि सर्वाणि भूतानि प्रविशन्त्यन्नमेव हि वा अन्नानाꣳ रस ॥

He who abides in the mouth, is Āṅgirasa, for he [illegible] the members, for life is the essence of the members therefore, for the reason, that any member, [illegible] has departed, becomes dry, life is the [illegible]

[illegible] seemed to be the reward resulting from [illegible] the qualities of life. To establish the [illegible] abides within the [illegible] taken according to the sentence: "Life [illegible]

lives through it. Therefore in preference to speech and the other organs, life [illegible] an object of worship [illegible] or is the meaning of the whole deduction

[illegible] ॥

This is also Bṛihaspati: Speech is Bṛihatī. Life is the preserver (Pati) of Bṛihatī, therefore it is Bṛihaspati.

"This is" Life is not only the substance (soul) of causes and effects which have become forms and works but also the substance of the Ṛk, Yajus and Sāma Vedas, which have become words. By the praise of life as [illegible] it is exalted for the sake of worship. "This [illegible] known as 'Āṅgirasa,' is also Bṛihaspati. Why? [illegible] speech is Bṛihatī," the Veda mantra Bṛ[illegible] Further, Anuṣṭup [illegible] Why? Because it is said in a passage [illegible] that speech [illegible] Moreover all the Mantras of the Ṛg Veda are [illegible] praised as 'Bṛihatī' [illegible] Life is Bṛihatī." "Let it [illegible] eye another passage of the [illegible] included in life, because they [illegible] speech. To prove this, it [illegible] This life is the preserver of this speech, Bṛihatī, Ṛk, because it pro[illegible]ses the Ṛk. For the Ṛk is [illegible] the wind, produced by the digestive action of [illegible] Ṛk, for [illegible] breathing [illegible] to pronounce a sound. Therefore Bṛihaspati [illegible] life, substance of the Ṛks. This is the meaning of the whole

The Anuṣṭup, of 32 syllables, is contained in the Bṛihatī of 36 syllables, as the smaller in the larger no other.—A. G.

21. एष उ एव ब्रह्मणस्पतिर्वाग् वै ब्रह्म तस्या एष पतिस्तस्माद्
ब्रह्मणस्पतिः ॥

[illegible] Speech is Brahman [illegible] therefore [illegible]

[illegible] As [illegible] speech, Tajas, Brahmana, "He is the preserver [illegible] It is evident that the Sama Veda is the [illegible] In the same manner if speech is Brihatī speech Brahmana [illegible] are [illegible] Sama.

[illegible] Speech is speech

[illegible]

[illegible] Sama is So and Am. [illegible] called Sama. He obtains unity [illegible] unity of place who thus knows this Sama [illegible] Speech [illegible] i.e., Ama means all that is [illegible] How hast thou obtained [illegible] My speech [illegible] whole of the letters, words and sentences must be conceived [illegible]

[illegible] like the horse's fangs [illegible] keen edge [illegible] the hair [illegible] and the nails [illegible] the word [illegible] The [illegible] word [illegible] form [illegible] well [illegible] bodies on [illegible] contract- [illegible] being [illegible] who [illegible] the idea of [illegible] of place, [illegible] meditated on it, [illegible]

[illegible] ॥

[illegible] Githa. It is Ut and Githa.

[illegible]

[illegible] Ugatha because [illegible] Sama [illegible] life (Sama). Why [illegible] life Udgitha? The answer is: "Life is U[illegible] [illegible] Tho [illegible] Githa speech. [illegible] Udgitha which refers to [illegible] Therefore the answer that life is Udgitha is proper. [illegible] Ut is life, and Githa [illegible] upon life, both terms, thus compounded in one term form Udgitha.

[illegible] ॥

There [illegible] narrative [illegible] when drink [illegible] Soma [illegible] of the head [illegible] of Avasa [illegible] Udgitha by any other than this." Therefore he [illegible] life.

[illegible] show the firmness of the just explained meaning a [illegible] commenced with the words: "There." that [illegible] regard to the meaning just explained a narrative [illegible] known [illegible] of the speaking falsely which [illegible] off the head of [illegible] of me speaking falsely. How again is the meaning of [illegible] speak falsely. How again is the meaning of

[illegible] shows therefore the necessity of the strength of sh[illegible] the knowledge [illegible] by [illegible] by speech [illegible] the invocation.

26. तस्य हैतस्य साम्नो यः स्वं वेद भवति ह्यस्य स्वं साम्नो वै स्वर एव

[illegible]

साम्नः स्वं भवति यो ह्यस्य स्वं वेद स्वं वै साम्नो वै स्वर एव ॥

He who knows the wealth [illegible] The musical notes are its wealth [illegible] let one who is to perform the du[illegible] performer of the Udgitha as upon [illegible] people desire to look upon him who has [illegible] wealth, who in such a manner knows the wealth of this Sama.

[illegible] the above-described life. The term "here" sh[illegible] it as by a gesture as being present. He who kn[illegible] the wealth of life which is called by the word Sama, obtains what? "He obtains its wealth." This is the reward [illegible] perform the duties of the Ṛtvik," the note [illegible] Udgitha—who is anxious to exhibit the wealth of [illegible] speech [illegible] speech. This, however, is established [illegible] desire, but by [illegible] drinking of oil, etc. "By that speech," that [illegible] which has obtained the musical notes, [illegible] the rites of the Ṛtvik". "Therefore [illegible] become the property (Svam) [illegible] Sama is adorned with the notes as with [illegible] therefore people are desirous to look during [illegible] upon the sweet-toned performer of the Udgitha, [illegible] for it is well known that "people desire [illegible] him who has obtained wealth" (Sva). A per[illegible] fully obtained the reward [illegible] of this quality, is described in [illegible]

[illegible]

स यः स्वं भवति तस्य सुवर्णं य एवमेतत्साम्नः सुवर्णं वेद ॥

He who knows the gold of this Sama, obtains verily its gold. The musical notes are its gold. H[illegible] gold, who in such a manner knows the [illegible]

[illegible]

[illegible] Th[illegible] [illegible] [illegible] [

concealed. [illegible] for his own sake. Therefore in [illegible] [illegible] Who [illegible] [illegible] [illegible]

[illegible] obtained the na[illegible] of fe[illegible]

[illegible]

sacrificer, may answer [illegible] "Whatever desire he may desire, the [illegible] them, "a blessing" [illegible] "Whatever desire he may desire, the [illegible] he may choose," ask as a boon, etc., "the Udgātā [illegible] "Whatever desire the Udgātā desir[illegible]

[illegible] for the sacrificer, the sa[illegible]

[illegible] identity with the soul, tak[illegible] work, and therein is no appr[illegible] doubt. It may, however, be asked [illegible] the absence of works life is obta[illegible]

[illegible]

should not acquire the state of life as identical with the [illegible]

[illegible] original nature, as fire, wind, etc., which are [illegible] blemish of the sins of the demons, produced [illegible] the senses with their objects, in [illegible]

[illegible]

consequence of natural knowledge and which by dependence upon me are the cause of the connection of the primeval food with all the elements, I am the soul of all the elements [illegible] the common essence of them, I am also the soul of [illegible] embodied in the Ṛk, Yajus, Sāma and Udgītha, [illegible] pervade them and am their cause. When I [illegible] I [illegible] sweetness of the notes, the state of the song, my organs [illegible] various places of the throat, etc. Possessed of such [illegible] down to the equal extent, except for I am without shape and [illegible]

[illegible]

1. [illegible] स्वस्थानस्थानाम् [illegible] भवति स पञ्चाङ्ग- [illegible] औपनिषदं च यैः [illegible] ते [illegible] सुखानि च एवं वद ॥

This was before soul, bearing the shape of a man. Looking round, he beheld nothing but himself. He said first: "This am I." Hence the name of I was produced. Therefore even now a man, when called, says first: "It is I," and tells afterwards any other name that belong to him. *And* because he as the first of all of them consumed by fire all the sins, therefore he is *called*

[illegible] H. verily [illegible] him, who before the [illegible] Prajapati [illegible]

who thus knows.

"This was before soot." How the state of Prajapati is obtained by the united effect of knowledge and works has been described and also how it is obtained by the [illegible] knowledge of life, by passages as: This verily overcomes [illegible] descriptions of [illegible] Prajapati [illegible] preserve [illegible] works [illegible] described. For this object *the present Brahmana* has been composed. This *description* sets forth the praise of the knowledge and works obtained by the [illegible] because they are of great power. But it is at the same time intended to show that the whole reward, resulting from knowledge and works, has a worldly tendency; for it is said, that it is subject to fear and unhappiness, it is further involved in the connection between cause and effect and as a manifestation of the gross organism it is not eternal. The second part of *the Vrdas*, on the other hand is *intended* to show the liberation, resulting from the mere knowledge of Brahman, which will hereafter be [illegible] for he who is not dissatisfied with the objects of the world subject as they are to the division of cause and effect [illegible] Consequently the description of the [illegible] from [illegible] will be [illegible] by him." This is better than [illegible]

"This was before the soul." The soul is here defined as [illegible] the embodied [illegible]

Sacrificial part of the Veda.
Vide p. 35 note.

[illegible] Was the soul, not separated from the body of Prajapati "before" before the [illegible] shape of man, which means, that he was endowed with head hands and other members he was the Viraj, the first-born [illegible] himself" the fulness of life [illegible] his individual person by father and mother. And because he, Prajapati, in a former birth, which is the cause, [illegible] who were desirous to obtain [illegible] exercise of reflection on works and knowledge [illegible] the first of all of them." of all to [illegible] the state of Prajapati—consisted by the [illegible] on works and knowledge [illegible] called Purusa because [illegible] Purusa Asead [illegible] As that Prajapati, by consuming all objects [illegible] the fire of the practice [illegible] knowledge and works, or only by the force of [illegible]

Whom? " Him wh

Prajāpati

consumed by one who

There is no fault in this for consuming mean

performer obtains

९. सोऽबिभेदेकाकी बिभेति स द्वितीयमैच्छत्

कस्मान्नु बिभेमीति तत द्वितीयस्य मय बोधाय कस

एवं मय भवति ॥

He was afraid, therefore man, when alone, is afraid. He then looked round: Since

fear departed, for whom should he fear

arises from anot

He was afraid

Because he, bearing the shape

an organised body, was afraid

knowledge, cannot be

fear. Thus it is said in a Mantra

Rather the knowledge manifested itself within

knowledge removes the

of the Gods for his preservation.

[illegible] death, we also object because [illegible] most powerful [illegible] most and extent of [illegible] time of his birth, [illegible] by his prana [illegible] effects of opposite causes [illegible] power or more [illegible] of knowledge [illegible] worldly desires. Hence it is proper to maintain, that [illegible] knowledge of the identity of [illegible] unbounded knowledge, freedom from passion, power and more, merit are [illegible]

If you say "If they are innate, fear [illegible]

[illegible] opinion is, "that faith, devotion and [illegible] are causes of knowledge, and that such causes of knowledge, as faith, devotion and reverence assigned by the Sruti also merit in such passages as, "The faithful whose mind [illegible] one object, whose senses are subdued, [illegible] knowledge. Thou shalt know it by reverence. [illegible] have no causality and if you moreover say "that merit at [illegible] former birth is the cause of our knowledge in the next birth as it is the case with Pratipada," we do not agree, in cases we must attend to the distinction of general and specific causes, as well as of qualified and unqualified causes, for in the common life obtains a manifold division of causes

Bhagavad-Gita, Fourth chapter
Ibid., C I.

[illegible] their division of right, light especially [illegible] causes of knowledge

[illegible]

Taittiriya Upanisad, Bhrgu Valli, 5th Khanda

[illegible]

[illegible] Prajapati [illegible] at the [illegible] And this [illegible] was in the same embrace. And this Viraj of such a kind, was in the same [illegible]

[illegible]

She verily reflected: how can he approach me whom he has produced [illegible] myself. Thus she became [illegible] bull. He approached her. Hence [illegible] one became a mare, and the other a stallion, the one a [illegible] He approached her [illegible] female [illegible] a female goat, the other a male goat, the one became an ewe, the other a ram. He approached her. Hence goats and sheep were born. In this manner he created every living pair whatsoever [illegible] the ants.

"Sir," Satarupa, recollecting that it is forbidden [illegible] the Lord to approach one's own daughter, "verily reflected: How happens this improper action, that he [illegible] me, whom he has produced from himself. Ah, I will [illegible] myself under the disguise [illegible] having thus reflected, she [illegible] creatures [illegible] If [illegible] This [illegible] she became a mare, and the other [illegible] with the stallion and the ones [illegible] born [illegible] whatsoever down to the ants.

[illegible] सृष्ट्वेदं [illegible] सृष्टिरभवत् तत् सृष्ट्या [illegible] ॥

He knew: I am verily this creation; for I created this all. Hence the name of creation, is derived. Verily he who thus knows, becomes in this creation [illegible]

He, Prajāpati, having created all this world, knew: "What? I am verily this creation." The world [illegible] creation. Therefore the created world is called creation. Because [illegible] so, as the world, it is [illegible] Why is this? "For I," because "I created this [illegible] world," therefore. Because Prajāpati created [illegible] "he becomes in this creation," in the [illegible] of Prajāpati, "like him", he becomes like Prajāpati, a creator of the world, which is not different from his own [illegible] Who? He who thus knows," knows [illegible] has been said, that he is the world depends [illegible] notion of the soul, of the elements and of the [illegible]

[illegible] ॥

Then he churned. From his mouth, as the place of production, and from his hands he created a fire

[illegible] therefore the inside of [illegible] hair [illegible]
[illegible] tion is inside without hair.

[illegible] here this word - [illegible]
[illegible] sacrifice [illegible]
[illegible] is [illegible]
[illegible] good [illegible]
[illegible] manner it is declared in the Śruti

[illegible] infinite substance) is
[illegible] mind (mental or infinite
[illegible] anthropomorphisms.
[illegible] of be thing
[illegible] signal to certain
[illegible] use of the spirit
[illegible] to attributes whatever, and the notions
[illegible] existence, knowledge, happiness, are
[illegible] but they constitute the one
[illegible]

[illegible] thought by itself, and
infinite soul as entirely
[illegible]

Śrutis he proceeds after [illegible] everywhere. Who, besides me, is able to know the god who is happy and [illegible]

Then whatsoever is moist, the same he created [illegible] semen, this is the Soma. So much is this whole [illegible] either food, or the eater of food. Soma is the [illegible] food, the eater of the food. This is the [illegible] creation of Brahmā. Because he from [illegible] parts created the gods, and also, because [illegible] the immortals, therefore is it a [illegible] creation. He who this knows, becomes in [illegible] *Iśvara Prajāpati*

[illegible] having thus created this world as a [illegible] desirous of creating the guard and
Rulers of the Brāhmaṇas and of the other castes and at
[illegible] commencement throwing his hands upon his mouth "he
[illegible] (burning with his hands) he created from his
[illegible] as the organ of production, and [illegible] from
[illegible] as organs of production, "the fire [illegible]
[illegible] of the caste of Brāhmaṇas. Because both the
[illegible] are the organs of production of the fire,
[illegible] to consume, therefore both are [illegible]
[illegible] the whole, however, but [illegible]
[illegible]
[illegible] the spirit of benefactor of the Brāhmaṇa, both being sprung

[illegible] attribute of Brahman, is still indispensable, if he is considered in his
[illegible]

[illegible] therefore, according to the Vedānta, no contradiction, [illegible]
[illegible] order which both is done, are kept separate. Namely he
has no attributes, if considered in himself; he has attributes in his
relations to the world

[illegible] as the elder brother [illegible] Therefore the brahmana [illegible] and the mouth of his strength, as proved by [illegible] Thus he produced from his arms [illegible] of Hari,[1] and other gods,[2] [illegible] Kshatriya castes and also the Kshatriya. Therefore [illegible] guardian deity, and the [illegible] Thus he crea[illegible] feet Pusan [illegible] Sudra, who is [illegible] of the Sruti and Smrti [illegible] praise of the whole creation, the supposition [illegible] origin of the guardian deities of the Ksh[illegible] done, and yet remains to be related. By the [illegible] the Sruti it is accordingly evident, that [illegible] deities, because there is no difference between the creator and the creature, and because the gods are created by Prajapati.

The meaning of the subject being thus established [illegible] of ignorant people [illegible] for the praise of the meaning, as if Ara been established, for the blame of the one is the praise of the other.

[illegible]

Footnotes

The Vasus were the sons of Vasu. Their names are Ap[illegible], Dhruva (fire), Anila (wind), Anala (fire), Pratyusa (day break) and Prabhasa [illegible]

[illegible] Adityas, sons of Kasyapa by Aditi, the [illegible] p. 127

[illegible] The deities are independent beings [illegible] in the next sentence of the Upanisad.

That they,[1] the mere performers of sacrifices [illegible] Agni [illegible] by [illegible] others. This should not be [illegible] understood, because he,[2] Prajapati, "is really the [illegible] God [illegible] Brahman [illegible]

[illegible] with a contradictory [illegible] worldly state. Accord[illegible] call him Indra, Mitra, Varuna and [illegible] He who is Brahman, who [illegible] is all those gods." Also the Smrti says: Some call him Agni, others Manu, others Prajapati." And further. He who is no object of the organs [illegible] sacrifices, who is not [illegible] spring thus forth by himself. On [illegible] is also in a worldly state. This follows [illegible] passage of the Sruti, *viz.*: He consumed all sins; for unless one is in a worldly state, he cannot consume sins. It follows also from the passage of the Sruti, that he is subject to fear and unhappiness. Also from the other: "Being mortal he created immortals." Further [illegible] Mantra: "as the [illegible] from a passage of the Smrti [illegible] chapter which treats on the results of work [illegible] Brahma, the creator of the world [illegible] the great, the unmanifested, the best condition.

[1] The organs of action are here meant, according to Ananda.

[2] To the [illegible] of intellect, eye, ear, etc.

[3] This is the cause that he cannot be perceived by the senses.

[4] [illegible] of the mind, the internal sense.

which can be [illegible] by [illegible] the [illegible] the [illegible]

[illegible] world. In reality by himself he is unconnected with the world. This is the [illegible] nature of all living creatures, which [illegible] passage of the Śruti: 'That art thou.' [illegible] but while Hiraṇyagarbha, in consequence of the superlative [illegible] as it were, [illegible] worldly state as it were, at some places, the worldly [illegible] invested, however of an distribution of attributes, every one obtains the name of supreme according to the evidence of [illegible] the authority of the holy writings, reason much about [illegible] and non-existence, agency and non-agency, [illegible] the meaning of [illegible] But for those who

[illegible] 12, 50. According to Ānanda [illegible] Yama, by [illegible] first production of [illegible] according to the Sāṅkhya system. [illegible] later of Manu, explains it differently, [illegible] (commandment) two of the causes of [illegible] the tutelary deity of the same, virtue the [illegible]

[illegible] 2 V 9 [illegible] nature, where it proceeds farther than [illegible] generally represent the difficulty [illegible] assigning to it contradictory [illegible] Īśāneya Up., v. 5. If the soul [illegible] this universe [illegible]

[illegible] regard [illegible] organs of perception. Here it is intended to introduce with reference [illegible] such distinctions as food, etc., among them the fire has been [illegible] as his first food will now be [illegible]

[illegible] Thus it is said in the Śruti: "From the [illegible] sprang the waters." And the same is also watery, [illegible] all that is moist, is created by Prajāpati from his [illegible] this whole universe," that is, there is no more than this. What is it? "Either food," which is Soma, as nourishing by its fluidity, or "the eater of the food," Agni, by his [illegible] Hence Soma is defined as food. From the [illegible] eaten, and that Agni is the eater. Sometimes the fire, when offering is made by it, becomes Soma—Soma also, when [illegible] is made to it, becomes fire, because it eats. [illegible] in this number perceives the world as consisting of Agni and Soma, under the idea of the soul, is not tainted by any blame, and becomes also like Prajāpati. "This is the [illegible] surpassing creation of Brahman," Prajāpati, surpassing, [illegible] his own nature. Which is this creation? Because he from the better parts, "the parts" resembling him, "created the gods," therefore is the creation of the gods a surpassing creation. How is it again a creation which surpasses himself? The answer is: "And also, because he, a mortal," of a mortal nature, "created the immortals," the gods" of immortal nature, after he had [illegible] his sins by the fire of works and knowledge [illegible] creation the effect of perfect knowledge. Therefore "he who knows" this surpassing creation of Prajāpati, as proceeding from himself, verily becomes [illegible] surpassing creation [illegible] Prajāpati, becomes" a creator like Prajāpati.

[illegible]

That which [illegible] The [illegible] world.

[illegible] incomplete. When inspiring only, it is called life [illegible] speech when seeing, sight, when hearing, ear, when minding, mind. These are [illegible] Whatever [illegible] [illegible] Deva [illegible]

[illegible] this is to be conceived in this [illegible] As verily by [illegible] person who thus knows [illegible]

[illegible] The world [illegible] the [illegible]

[illegible] Adh. [illegible]

mark of a narrative [illegible] used here for the object to make [illegible] conducted with the past time. [illegible] way as [illegible] "Which is this." This [illegible] name, form and work, as being [illegible] and effect, in the manner in which [illegible] described. The terms "that" and "this" [illegible] perceptibility and perceptibility of the world, and placed upon [illegible] world in its state of perceptibility and imperceptibility. The meaning is: That which is this, and this, which is that was then unmanifested. If this is the case, it is evident that no effect can be produced from anything that does not exist and that it cannot be destroyed from anything that exists.

"That," so described world, which was not manifested, manifested itself by name and form. The reflexive form "manifested itself" shows, that the soul was manifested by itself. "It manifested itself," it clearly obtained [illegible] the limits of whose knowledge [illegible] of name and form, which by its own power produced the *relations* of ruler, agent and [illegible] "He [illegible] name [illegible] the world [illegible] name [illegible] He [illegible] name. [illegible] name [illegible] the pronoun [illegible] the soul [illegible]

The word [illegible] which [illegible] clearly it [illegible] be [illegible]

Karma Karta where the agent (Karta) is its own object (Karma).

[illegible] is here mentioned, because according to the Vedanta it is necessary that the world as an effect must have a cause.

[illegible] The word for pronoun is in Sanskrit, Sarvanama, a general name, on the meaning of which the exposition, as given above, is founded.

[illegible] from whom, identical with his [illegible] agent and from, "he," manifesting the [illegible] nature, "entered this world." these bodies [illegible]

"But it was said, that the unmanifested manifested itself. How can [illegible] supreme soul, manifesting the unmanifested entered this world?

There is no fault in this; *first*, because the supreme soul [illegible] world for we said, that the unmanifested world, which produces the relations of a creator, agent, etc., and which is [illegible] because the term "this" is identical with the term "manifested". As "this" means manifested, when it was

The Supreme Brahman

Viz., the Veda in its two parts, the Karma Kanda, which [illegible] knowledge [illegible]

"For [illegible] without any difference of the mediate and [illegible]

In other words, before it was not said of the soul that it manifested the world, but it was said, that the unmanifested manifested itself. How is it therefore consistent with that doctrine to substitute here the notion of the soul for the notion of the unmanifested?"

obtained the endless differences of part of the world and [illegible] other agents, of cause, etc., so means "that" [illegible] [illegible] the other [illegible] In common life also the same word has different [illegible] according to the intention of the speaker as [illegible] for instance, it is said: The village is scared, the village [illegible] empty. Sometimes the word village may only mean [illegible] sentence: the village is empty. Som[illegible] [illegible] the sentence: let him not enter the [illegible] [illegible] this man [illegible] unmanifested world, where there is no [illegible] [illegible] Further, this world subject to production and destruction [illegible] means the world alone. Further, the soul, which is gross [illegible] not produced, not extended, which is not this, which is not that, means the soul alone.

But how can it be thought he entered the world, manifested by the supreme manifestor, and everywhere and everytime pervaded by him? For a country which is not entered before, may be entered by anything of limited extent, as for instance, a village by a man, etc., but not by an thing without limit, as for instance the ether because from its nature it is always present. If he entered "as a snake" in a stone, by a modification of qualities, we may grant such a modification for the snake, but not for the supreme soul, because he entered even with his nature. If it be supposed, that, abiding in [illegible] [illegible] of the five [illegible] In considering the [illegible] it may be thought [illegible] high house in a stone [illegible]

[illegible] produced.

[illegible] [illegible] separate [illegible]

[illegible] [illegible] [illegible] [

[illegible] "Having opened the place [illegible]

If it be thought there is a multiplicity in the [illegible] of the natural difference [illegible]

One God he [illegible] to many places. Th[illegible] thought [illegible] to all beings thus per[illegible] but within all beings.

We shall at present not inquire whether [illegible] of entering has been established or not. [illegible] the supreme soul has a worldly form, but [illegible] which he entered, have a worldly form, and are n[illegible] from the soul?"

We deny this, because the Sruti says: He overcomes death.

If it is thought that he is in a worldly state on the ground that he is subject to happiness and unhappiness, we object: for the Sruti says "He is not tainted with the unhappiness of the world, he is free from it."

If you say this is improper, because it [illegible] with perception, we do not agree, because the [illegible] in objects of perception or other sources of kn[illegible]

[illegible] "If, if, that is to say, having [illegible] the skull, where the hairs divide, he enter[illegible] by [illegible]

The [illegible] the supreme [illegible]

* With individual perception [illegible] common [illegible] perceives [illegible] am happy, I am unhappy

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

VIII. p. 150 "There is no delusion, no grief" (Vā. S. C. 7 & I. Vol. VIII 14) which refer to knowledge, it also follows, that unhappiness, as prohibited in them, is no quality of the soul.

If it is said, 'that the unworldly state of the soul cannot be admitted as contradictory to the argument of logicians, we say [illegible] because by reasoning [illegible] can be proved that the soul is free from unhappiness, for unhappiness [illegible] cannot be attributed to the soul, which is no object of perception. If you say, 'that unhappiness is in the same manner a [illegible] of the soul, as the sound is a quality of the ether,' we say this, because the soul and unhappiness are not [illegible] of one and the same kind of knowledge,' for a knowledge of unhappiness, which is an object of perception, can never become an object of the soul, which is eternal, and can only be known by inference. *Unhappiness cannot become an object of the soul for this reason also, that the soul, being one, is no object of anything whatsoever.*

If you maintain, that, 'like a light, the soul although one is an object and manifests objects, we say [illegible] because this is impossible at one and the same time,' and because the soul has no parts. Hence the idea that [illegible] a perception [illegible] knowledge and [illegible] knowledge [illegible]

Of the Vaiśeṣikas, according to whom the soul has the fell[illegible]

[illegible] one and the same kind of knowledge [illegible] and unhappiness [illegible] eternal, is one only perceive one object at one time.

[illegible] perceived cannot be admitted as a reference [illegible]

If it is said, 'Unhappiness and soul, the one of which [illegible] no object of perception [illegible] and [illegible] of [illegible] unhappiness [illegible] of the soul, which is no object of perception [illegible] unhappiness is in the same manner a [illegible] of the soul, as the sound is a quality of the ether,' we say this, because the soul and unhappiness are not [illegible] of one and the same kind of knowledge,' for a knowledge of unhappiness, which is an object of perception, can never become an object of the soul, which is eternal, and can only be known by inference. *Unhappiness cannot become an object of the soul for this reason also, that the soul, being one, is no object of anything whatsoever.*

And if you say, 'that a thing which [illegible] may also be eternal,' we deny this because a [illegible] part [illegible] by which the idea of a separation is established [illegible]

[illegible] 'that this is contrary to perception [illegible] see lightning,' we object because we cannot [illegible] conceive the idea that the soul is the [illegible] of unhappiness and other [illegible]

And if you say 'on the supposition that [illegible] and that there [illegible] a positive cause for [illegible] remove unhappiness, is [illegible] we object.

The [illegible] of [illegible] is meant, for the [illegible] [illegible]

because it has the purpose to destroy the [illegible] anthropinness, which is placed upon the soul by ign[illegible] And also because the happiness of the soul [illegible] [illegible] remained in the same [illegible] common number, in which the person w[illegible] counts himself is included.

As to make of the sun, etc. enters the water [illegible] the operation of [illegible] make the perceptibility of [illegible] wards being perceived within the [illegible] which is created, manifested a[illegible] [illegible] example from the following pa[illegible]

"He entered this world." (B. A. U. 1st Adh. 3d [illegible] 7 B. I. Vol. II. p. 153.) "Having created this world, he verily entered it." (Taittariya U. 2d Adh. 6th Anu. B. I Vol. V. I. p. 90.) "Having opened the place where the hair is divided, he entered by this door." (A[illegible] Vanga B. I. Vol. V. I, p. 198.) "This deity [illegible] I am these three deities." (Chh. U. 6th Prapa. 3 K[illegible] Vol. III. p. 406. "Having entered by this life, soul, etc." (Chh. U. 6th Prapa. 3d Kh. B. I. Vol. III. pp. 407 - 411.)

This is meant by the entering of the soul, but we may [illegible] without parts has ever a real entrance, the notion of wh[illegible] [illegible] another.

[illegible] dangerous river, were anxious to know, whether any of them had been lost, and accordingly one of [illegible] some. Upon th[illegible] the cause of their error, and [illegible] their [illegible]

[illegible] Kh. 9 M. B. I and Vol. VIII. p. 5[illegible] B. I. Vol. III. p. 459.) "He lives as long" [illegible] "thereby gained." (Manu 8. 12th Adh. 8[illegible]

[illegible] regard to a creation, [illegible] purpose to establish the knowledge of [illegible] perceptibility [illegible]

[illegible] ends of the nails" (*Ibid.* p. 104). This means, to the ends of the nails the consciousness of the [illegible] answer [illegible] which are [illegible] from to supporting (bhara), the world. Vasva,—is [illegible] perceived [illegible] good

[illegible]

[illegible] the body, [illegible] and [illegible] inspiration, etc., and [illegible] [illegible] etc. [illegible]

[illegible]

[illegible] "[illegible] when." (Kath. U. 5 V 9-10 Maitr. B. I. Vol. VIII. p. 138 B. A. U. 2 A. 5 Brahm. 19 Kh. B. I. Vol II. p. 500.)

The reason, why *the soul* having the functions of inspiration, etc., is not apprehended, is given [illegible] "For when incomplete": because it is not perfect, when inspiring or performing other functions. Whence again *proceeds* the incompleteness? The answer is: for by "inspiring" performing the function of inspiration (Prāṇana) it is called life (Prāṇa) for by performing [illegible] that to say, performs no other function, as a *wood-cutter*, or a smith is so called from *special work*. Therefore [illegible]

In the same manner, "when speaking," performing the function of speaking it is called speech," when seeing [illegible] when speaking speech," the origin of the power of speech is shown, by the words "when seeing

sight when hearing ear the origin of the power of knowledge, for the objects of the power of knowledge are name and form, for nothing is an object of knowledge [illegible] having name and form. The organs of perceiving [illegible] by name and form [illegible] The organs of [illegible] mentioned here in [illegible] the hand, foot, and the other organs are generated [illegible] afterwards [illegible] name, form and action [illegible] Kh. B. I. Vol [illegible] p. [illegible]

When [illegible] Mind (Manas) is derived from [illegible] manifestation of the power of knowledge.

These names of inspiration, etc., are the names of [illegible] the soul's actions [illegible] produced from actions. [illegible] names of [illegible] were [illegible] object of the soul [illegible] (therefore they [illegible] the whole substance of the soul, for in this manner the soul, although manifested by the action of inspiration, etc., and by its forms and names [illegible] as different acts [illegible] *separated*.

"Whosoever worships this or the other special being" separated from it [illegible] by inspiration, etc., for instance life or the eye as a being [illegible] by the totality of its other special actions *whosoever worships this* [illegible] under his notion, that it is the soul," does not know Brahman. Why? "for that soul is incomplete," not [illegible] because this soul [illegible] from the totality of inspiration, etc., *seeing*, etc., and determined *only* by one of the determining actions [illegible] attributes. As long as a person knows [illegible] determined by the totality of his own nature [illegible] sentences as "I see," "I hear," [illegible] he does not know perfectly the complete soul

How again seeing does he know? *The text answers:* The soul. For it is called soul (Ātmā) because it unites (ātināt) Annamaya all the above mentioned different functions of life, etc. The soul, in the manner according to differences, becomes all for only in the notion of substance it unites (ātināt) the differences, produced by actions of inspiration, etc., which are the fictitious attributes of the soul. For instance, it will be said: "He thinks, as it were, he proceeds, as it were" (B. A. 4th A. 3rd B. 8th Kh. B. I. Vol. II. p. 750.) Therefore "the soul, considering this, let a man worship it", for in this manner the whole soul is contained by the mind notion as substance. Why is it the whole? Under this doubt it is said: "*Be first*." For in it "the [illegible]" [illegible] the soul which [illegible] with its [illegible] attributes, like the different reflections of the sun in water, the above mentioned differences as life, etc., which are fictitious attributes *of the soul and* bear different names from their different functions as inspiration, etc., " become one [illegible] and forms one, therefore "the soul, considering this, let a man worship it"

The passage "The soul, considering this, let a man worship it" [illegible] a regulation, by which the acquirement of something not acquired before is enjoined, as it is [illegible] knowledge [illegible] the soul, is produced by passages of the *Śruti*, intended to [illegible] the idea of [illegible] for instance "That [illegible] (B. A. 3rd A. 4th B. 2 Kh. B. I. V. [illegible] p. 572. [illegible] (B. A. 4th A. 3rd B. [illegible] Kh. B. [illegible] p. 723. [illegible] knowledge, etc. (B. Ā. p. 805.)

Thereby [illegible] knowledge of the nature of the soul has [illegible] which [illegible] understanding that [illegible] and which [illegible] the fictions of [illegible] and reason. If [illegible] removed the [illegible] of the mind [illegible] and other faculties are impossible. It remains at least only the

thinking of the soul. Therefore the worship of the soul is on our part [illegible] for it is acquired.

We will not now discuss whether the requirement of the worship [illegible] called proceeding from the [illegible] permanent but [illegible] a regulation for something not acquired before, because, if knowledge and worship are the same [illegible] knowledge" and "worship" [illegible] knowledge is praised, and [illegible] (B. A. p. 73.) [illegible] such passages of the Śruti as: "By this he [illegible]" (B. Ā. p. 185), and: "He knew the [illegible] (B. Ā. p. 188), knowledge is the same as worship and as [illegible] the object of a rule.

Nor [illegible] any [illegible] of a thing is related. Therefore that passage is a regulation for acquiring something not acquired [illegible]

This [illegible] from its being [illegible] with a regulation concerning rites. As the regulations concerning rites enjoin by such words as: "Let him sacrifice," "let him offer," so by similar words as: "Let a man worship it" and: "The soul should be seen," etc., *the worship of the soul is yourself* wherefore there appears no difference between a regulation [illegible] worship of the supreme soul and the [illegible]

This follows also from the reason, that knowledge is an act of the mind. As a person, by whom an oblation is taken for a deity, should reflect on this deity in his mind before performing a sacrifice, which is commenced by the words: "Vaṣaṭ," by which this and other sacrifices are proved as acts of the mind, so the passages: "Let a man worship," indicate, that *the soul* is to be thought of, to be meditated upon, (B. Ā. A. 1st A. 4th B. 5th Kh. B. I. V. II. p. 450.) and that the act therefore refers to knowledge. In

his manner we maintained that the terms "to know (Veda) and to worship" had the same meaning.

This follows also from the reason that the passage presents as three parts of a regulation. "For instance in the regulation "Let him sacrificate etc." what by what means, and how the three parts of which future desires are removed, clearly appear. In the same manner, if the regulation "Let a man worship," is about to be fixed and at the same time the means, what is to be worshipped, by what means or how the three parts are established by a passage like this "Let him who is intent on the duties of a Brahmin (free from desires that are forbidden) of the observances of a religious order, of tranquility and self-restraint, of renouncing from a concentration and endurance etc. worship the soul by the mind."

And as by the enunciation of the regulation for the Darvaphrpamasa etc. the application of all the parts of the sacrifice is by the enunciation of the regulation for the worship of the soul, the application of the subject of the worship to the sense of the Upanisads. The application of passages as: "He is not this, he is not this" (B. A. U. A. 3. 8. 8th K. B. J. V. II p. [illegible]) "Without gross body, one without quality" (Ch. U. 8. 12. 1. [illegible] K. P. 34[illegible]) the overcome death etc. is made by showing the speciality of the nature of the soul which is to be worshipped. And the reward is liberation or cessation from ignorance.

Others say: "By worshipping should be produced another special knowledge whose object is the soul. By this alone the soul is seen and [illegible] The knowledge produced by the words of the Veda has not the [illegible] The sense is [illegible] by such passages as: "He is known through [illegible] knowledge. He is to be seen, to be heard, to be thought of, to be contemplated, to be searched, to be inquired."

We do not admit *the latter view*, because its meaning does not differ from the former. Nor is the passage "The

soul, therefore, let a man worship it," a regulation for something, not acquired before. Why? The words, referring to the nature of the soul, have no other meaning, of anything [illegible] the mind or the external senses beside the knowledge produced by the prohibiting sentences with reference to the non-soul. For there is rule has taken effect [illegible], beside the knowledge produced by merely [illegible] by the rule of the Darvaphrpamasa: "Let [illegible] who is desirous of heaven sacrifice", for the knowledge produced by the words for the regulation of the [illegible] does not also the performance of its [illegible]. This is dependent on a perfect knowledge and the other requisites, but *here, on the other hand*, beside the knowledge produced [illegible] "He [illegible] the contemplation of the Darvaphrpamasa, etc., and this for the reason, that the knowledge produced by that passage causes the cessation of every activity for the knowledge of a person who is unconcerned in any worldly affair, does not produce activity because such sentences as: "He is one without duality" (Ch. U. 6 Prap. 2 Kh. B. J. Vol. III, pp. 387 389, 398) "That art thou," (etc., pp. 443 453, 455, 457 461) [illegible] And the knowledge being annihilated, no desire [illegible] arises, for it would be contradictory.

If it is said, that by the knowledge alone, produced by such passages (as established nature of Brahman, there is no annihilation of the knowledge of a non-Brahman, or a non-soul," we contradict, because it is proved by such passages as: "That art thou," "It is not this," "It is not that." This [illegible] Brahman without duality [illegible] (B. I. V. [illegible] p. 45)

That is to say, the sentences which declare the nature of the soul, have the same meaning as sentences which prohibit to comprehend the Soul by attributes of the non-soul.

Nor do those passages set forth the object [illegible] a rule with reference to *dhyānam* to be seen, etc., because this, as we already said does not differ from the meaning that [illegible] stated. And we said before that —because by [illegible] ages, setting forth the true nature of the soul, such as, "That art thou," the knowledge of [illegible] was established at the time of [illegible] [illegible] the nature of the soul, was necessary.

1. If you say that without a rule, by mere declaration of the nature of [illegible] knowledge of the soul [illegible] the object because [illegible] knowledge of the soul is produced by hearing passages [illegible] the soul, and why do you want to do once more what [illegible] done already?

2. If you say knowledge does not arise by hearing such passages, we do not assent thus because we should otherwise have a retrogress in infinitum. [illegible] according to your [illegible] by hearing the meanings of passages [illegible] knowledge [illegible] also by hearing the meanings of the words of the Veda a non knowledge could not [illegible] another [illegible] and thus would require another [illegible]. The same would take place in hearing the [illegible] a retrogress in infinitum is evident by your assumption).

3. Further, if you assume, that by the continuation of the [illegible] knowledge [illegible] the knowledge of what is [illegible] that [illegible] a meaning [illegible] that the meaning has been obtained. At the time indeed [illegible] knowledge whose object is the soul, arises from

[illegible]

hearing passages which produce *the idea of* the soul, at the same [illegible] knowledge [illegible] production. [illegible] knowledge with reference to soul. [illegible] knowledge whose object is the soul is [illegible] natural recollections also, which are the effect of [illegible] and which [illegible] different [illegible] exist.

This follows also from the knowledge of the unreality of [illegible] other things, for if the knowledge of the soul is true [illegible] also known that every other substance is unreal [illegible] with true [illegible] appearance, injury and many other faults, also from the fact, that the substance of the [illegible] knowledge with reference to a non soul. And as at last there exists in reality a continual recollection of the knowledge only of the soul, no regulation can be established.

This follows also from the annihilation of *all* [illegible] and other kinds of unhappiness; for grief, delusion and other faults arise from a knowledge contrary to the soul, as is proved by such passages of the Śrutis, "What delusion is there" (Vajas. S. U. B. I. Vol. VII p. 14.) "The wise is not afraid." "You have, O, Janaka, obtained fearlessness." (Br. Ā., p. 702.) "The bonds of the heart are broken," etc. (Muṇḍ. Up. Kh. 8th M. 9th Vol. VII p. 332.)

If you say, "but then subduing has another meaning therefore there ought to be a *regulation* for the subduing of the state of the mind (Citta) has a meaning different from the knowledge, produced by the words of the Veda. And in other philosophical system," and the nature of a rule is known by that which is to be done." We deny this.

This may also be rendered [illegible] and other kinds of unhappiness, which is effected by that recollection for grief, delusion and other faults arise from a contrary knowledge.

In the Yoga sūtra.

because it [illegible] the subduing of the state of the mind [illegible] known as effecting [illegible] for in the Vedanta nothing [illegible] but the knowledge of the soul as Brahman [illegible] This follows from a [illegible] of man [illegible] knows the [illegible] [illegible] hence he becomes [illegible] [illegible] Taittirīya [illegible] [illegible] p. 51) "Whosoever [illegible] knows the supreme Brahman, becomes Brahman. A [illegible] person who has a teacher, knows." (Ch. 6th P. 14th K. [illegible] To him all becomes for ever without [illegible] [illegible] known, becomes Brahman," etc. [illegible]

[illegible] depends [illegible] another cause [illegible] the knowledge of [illegible] nothing can be thought as cause of liberation.

[illegible] and thereof [illegible] [illegible] What has been said before [illegible] [illegible] is regarded as [illegible] [illegible] when it is said: "Let him sacrifice," where the three parts of a [illegible] what by what means and [illegible] are present [illegible] is removed by understanding the effect, cause and the [illegible] so it is also here established with reference [illegible] the meditation for the knowledge of the soul, we say, [illegible] not true because every intention is annihilated at the very time when the meaning of passages as the following [illegible] understood. "One even without duality [illegible] That art thou [illegible]

[illegible] That [illegible] which [illegible] Brahman [illegible] etc.

[illegible] of a meditation [illegible] the meaning of a sentence. And we have [illegible] explained [illegible] of a meditation [illegible] following upon the appearance of another [illegible]

[illegible] state of the mind beside the knowledge of the soul has no [illegible]

[illegible] can be understood to proceed from [illegible] Brahman even without duality [illegible] established by the declaration of the nature of the soul [illegible]

And if you say [illegible] no proof that this takes place by the [illegible] nature of a substance. For instance as [illegible] ago. He wept (arod) because he wept [illegible] a name of fire) obtained the name of [illegible] [illegible] by [illegible] [illegible] [illegible]

passages referring to the Paramapurusa and other [illegible]

But are the passages referring to the Paramapurusa [illegible] knowledge [illegible] passages referring to the knowledge of the soul.

This is true; however, it is no fault, because we have obtained that which is the cause of proof. The cause of proof, namely, is what has been [illegible] [illegible] [illegible] knowledge [illegible] the cause of every [illegible] [illegible] the knowledge of the soul.

The passages mentioned before, such as: "Having known [illegible] knowledge," are rather destined for the cause of [illegible] the knowledge of the [illegible] passage [illegible] [illegible] [illegible]

is evident, that [illegible] the worship of [illegible] but of something else [illegible] of the qualities of the soul [illegible]

We deny this for as at the end of the passage [illegible] idea of the worship of the [illegible] understood [illegible] understood, that the soul alone is to be worshipped [illegible] "This [illegible] be conceived in this all, viz. [illegible] soul [illegible] Because [illegible] soul [illegible]

[illegible] say "that there does not arise [illegible] he was [illegible] [illegible] [illegible] [illegible]

We deny [illegible] for the holding [illegible] contradiction [illegible] fault of non-totality [illegible] tion to stand against the fault of non-totality, not with the [illegible] worship of the soul [illegible] the soul is determined in that passage by the difference of [illegible] and other [illegible]

And if you say, "that the worship of the soul was not intended," the consequences were, that the passage referring to the non-totality of the soul, which is determined by [illegible] Hence [illegible] that [illegible] totality [illegible] thus, on account of its totality, is an object of worship. The final application however, of the term "soul" after the [illegible] the [illegible] would have been [illegible] this [illegible] meaning [illegible] consideration to [illegible] of ātmā should be applied then

the inflective base and [illegible] terminations would be applied [illegible] admitted, as is clear from such passages of the Śruti as, "It is not this, it is not that," "How should one know him who knows [illegible] knowing he who knows" (B.Ā., p. 473), "From whom words and the mind return, without having obtained him [illegible] from what [illegible] be [illegible]

[illegible] known [illegible] they [illegible] being the [illegible] known [illegible] the [illegible] worship [illegible] who regard [illegible] this [illegible] is obtained in the text, "is to be conceived [illegible] all" (the sixth case in Sūtrakārī, "Asya Sarvasya," is, for the sake of determination, used for the seventh. "Asmin Sarvasmin,") "this [illegible] soul," the nature of the soul. Shall this not be known? If [illegible] what [illegible] because when knowing another knowledge is not required, different from the knowledge of the soul. Why? "for," because, "by this knowledge of the soul," one knows this all," all this other which [illegible]

If the [illegible] by [illegible] knowledge [illegible] known [illegible] passage [illegible]

How again is this to be conceived? The answer [illegible] by a foot-print" (a foot-print is called [illegible] one [illegible] and whose necessary [illegible] when [illegible] is obtained [illegible] is obtained.

If the soul is known all other is known, and knowledge, we may "find," [illegible] contained in the text. He [illegible]

can it be called obtaining, a form which is not authorized by the text? This is not the case, because the terms of knowledge and of "obtaining" have one and the same meaning according to the meaning of the speaker. For the non-obtaining of the soul, even ignorance. Therefore is known the obtaining of the soul. The obtaining of the soul to be the obtaining of anything which is not the soul. To no comprehension by the notion of an acquiring of what was not acquired before, because there is no difference there between the obtainer and what is to be obtained. For where the obtaining is by the soul there is no difference between the obtainer and what is to be obtained. Nor is it the obtaining of what is not acquired before, because it is concealed by the action of a special action by the product of a [illegible] fails under the notion of an acquired [illegible] not acquired before, and is transient, because it is the effect of an action in accordance with a desire, produced by false knowledge as the [illegible] of a dream. But the [illegible] which is contrary to the former (non-soul), is [illegible] not concealed by the actions of product [illegible] etc. Therefore, as there exists the nature of something [illegible] obtained, [illegible] concealment. As the non-apprehension of that [illegible] pearl as though apprehended which appears through error as silver, is merely a concealment of the opposite knowledge, so is apprehension even more knowledge, because knowledge has destroyed the concealment by the opposite knowledge. Thus in the case also is the non-obtaining of the soul the concealment of it merely by ignorance. Therefore by knowledge it is not be understood as obtaining, which annihilates ignorance merely and no other obtaining. Therefore we shall say afterwards that in respect of the obtaining of [illegible] any causes which have any meaning different from knowledge [illegible] Therefore the text [illegible] any doubt concerning [illegible] of the terms of knowledge and obtaining after having [illegible] knowledge [illegible] says: "The Brahmans desire to find," has the meaning

According to its nature with [illegible]

of [illegible] a. Obtaining [illegible] as the effect from the knowledge [illegible]

A [illegible] by entering with name and form acquired fame. [illegible] with the names and forms of the soul, etc. [illegible] Sloka [illegible] to say he [illegible] and other actions, so a person who thus knows, "finds," obtains, "fame," (kirti) celebrity and "consciousness" (Sloka) a multitude of followers, together with his friends.

Or the passage may also thus be understood. A person who knows the substance in the declared manner, obtains the knowledge of identity (which is understood by the term [illegible]) desired by those who strive for liberation, and the fruit of that [illegible] which is understood by the term Sloka [illegible], that is to say, the principal fruit

स यदेतत्प्रेम पुत्रात्प्रेम वित्तात्प्रेमान्यस्मात्सर्वस्मादन्तरतरं यदात्मा
स यः पुत्रप्रियमात्मानं ब्रूयात् प्रियं रोत्स्यतीतीश्वरो ह
तथैव स्यादात्मानमेव प्रियमुपास्तां स य आत्मानमेव प्रियमुपास्ते
न हास्य प्रियं प्रमायुकं भवति ॥

This is dearer than a son, dearer than wealth, dearer than any other thing, dearer than all, because this soul is more internal. Whosoever says to one, saying anything* else to be dearer than the soul "What is dear, is to perish," he is the lord, *therefore* verily it should be so. A person should worship as dear even [illegible] Whosoever worships as dear the soul to him is not dear a perishable object.

And why *then* is the nature of the soul to be known without regard to other things? The answer is: "That is, the nature of the soul, "is dearer, more beloved," than a son;" for a son is generally known as dear. By saying that is more beloved even than this, it is shown, how

[illegible] In the same manner is it dearer [illegible] same manner [illegible] than [illegible] generally known [illegible] dearer than [illegible]

Why then is the nature of the soul more beloved, why not rather life etc.? The answer is: The totality of life is more dear than what is external because the soul is nearer the soul than what is external. For this nature of the soul is more dear than what is more external. For [illegible] common life is viewed as dear must be [illegible] by every effort. In this manner is the soul the dear [illegible] common life, that [illegible] dear [illegible] soul—with reference [illegible] life (Praṇasaṁdehaṁ, that is, "is to be destroyed"). On [illegible] dear [illegible] speaker of truth [illegible] understanding [illegible] dear [illegible] dear even the [illegible] dear [illegible] dear objects. Having come to

the certainty that any other worldly object which is dear, is even [illegible] dear [illegible] to him. [illegible] dear a person [illegible] an object whose nature is [illegible] death. The sentence [illegible] as dear even [illegible] repetition of what is certain (of the sentence by which knowledge of the soul is produced) because for one who knows the soul, nothing is dear or not dear, or it is said for the purpose of the knowledge that the soul is dear, or for the determination [illegible] of the attribute of "dear because of producing faith in the perishable nature of a dear object [illegible] mind of one whose knowledge of the soul is of a sluggish kind.

९ तेन दुःखमप्रियतरं यदु किञ्चनैतदन्तवदेवास्य तदपि दुःखमेवाप्रियतरमात्मानमेव प्रियमुपास्ते न ह प्रियं प्रमायुकं भवति ॥

Thus they desire [illegible] knowledge [illegible] by which [illegible] knowledge [illegible] knowing [illegible] ?

[illegible] knowledge [illegible] in the aphorisms [illegible] a much worldly [illegible] [illegible] the [illegible] [illegible] [illegible]

What do they declare? The answer is: "the knowledge of Brahman. Brahman means the supreme reality. The knowledge by which [illegible] of Brahman, means [illegible] "[illegible]" [illegible] The form man is used for the purpose and [illegible] the speaker, subject of the knowledge for men signifies the subjects of effecting in a special manner [illegible] of the sacrifices [illegible] As with regard to works they think that from the necessary [illegible] works, so they think that from the knowledge of Brahman the fruit which is the state of universal identity will necessarily follow, for as to their being proved by the Veda, there is no difference between them (the works and Brahman).

Then becoming "[illegible]" [illegible] Therefore we ask: Who can know that Brahman by whose knowledge men think [illegible] What knowing that "by which knowledge he became [illegible] and Brahman is accomplishing the first.

If he Brahman not entirely knowing anything became all, that is, it may also belong to those who of what he would then on the knowledge of Brahman? If knowing something it became [illegible] affected by knowledge [illegible] effect from knowledge [illegible] like the effect from work and therefore the [illegible] of rana [illegible] fans apply. Moreover the effect from a knowledge of Brahman, which effect is the state of the nature of all has the fault of a regress not [illegible] to merely knowing something else than [illegible] he became all, an further knowing something else [illegible] Moreover if knowing all it became [illegible] not the fault of a [illegible] of the meaning of the Śāstra and therefore [illegible] the fault of a

[illegible] which means "possession." [illegible] knowledge [illegible] the knowing the [illegible]

[illegible] state of [illegible] the state of happiness in the different worlds.

[illegible] means the [illegible] of subject.

[illegible] means here the effect from knowledge.—A.G.

transcendental of the effect. If knowing something only, this Brahman because we say: Who then knew that Brahman by which he became all?

10 ब्रह्म वा इदमग्र आसीदात्मैवेदं ब्रह्मास्मीति तस्मात्तत्सर्वमभवत्तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्तथर्षीणां तथा मनुष्याणां तद्धैतदृषिः पश्यन्वामदेव प्रतिपेदेऽहं मनुरभवं सूर्यश्चेति तदिदमप्येतर्हि य एवं वेदाहं ब्रह्मास्मीति स इदꣳ सर्वं भवति तस्य ह न देवाश्च नाभूत्या ईशते आत्मा ह्येषां स भवत्यथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुरेवꣳ स देवानां यथा ह वै बहवः पशवो मनुष्यं भुञ्जुरेवमेकैक एवैको देवान् भुनक्त्येकस्मिन्नेव पशावादीयमानेऽप्रियं भवति किमु बहुषु तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥

Brahman verily was one before. It proved to be knowing even the soul [illegible]

I am verily Brahman. Therefore he became all.

Whosoever among the gods comprehended it, he alone became [illegible] whosoever among the Ṛṣis, whosoever among men.

Knowing that truth that, to Ṛṣi Vāmadeva verily obtained these Mantras: I became Manu, I became the Sun. Whosoever knowing this *Brahman* [illegible] "I am Brahman," even the gods verily are not able to [illegible] from the possession. (The possession of the state of all.)

For he becomes the soul of them.

Then whosoever worships another deity in such a manner, as: He is another, another am I," does not know. Like a beast, he is used by the gods.

As verily many beasts maintain a man, so every man maintains the gods. It is not possible even if only one beast is taken away, how then, if many? Therefore it is not pleasant to them that men should know this.

Having thus said, the text gives an answer anticipated by saying "Brahman," viz., the inferior *Brahman*, because it is spoken of under the notion of a "cause of the nature of all", for it is impossible to obtain by knowledge the nature of all with regard to the supreme Brahman, and the text speaks of an obtaining of the nature of all by means of knowledge, as follows. There is no doubt because a Therefore the words, "Brahman verily was this before" cannot mean anything else but the inferior Brahman.

Or by making man the subject of the knowledge, a Brahmana who is to become the Brahman may be designed. For in the passage: 'Men think, we shall become men' "men are obtained" in the text, and it is said that they are in a special manner the subjects to effect a novation or liberation; this is not said either of the supreme Brahman, or of the inferior Prajapati. Therefore a man of his knowledge of Brahman, is here designated a Brahman (the man) who is to become a supreme Brahman, who, by the knowledge of the inferior Brahman, viz., the knowledge, that duality is an illusion, a knowledge which is imposed with which has obtained the state of an inferior Brahman, who has renounced *all* enjoyment, and who by obtaining all has broken the bonds of desire and work. It appears as if a certain rule that a term is applied with reference to a future as a future, applies in the same case. He calls the [illegible] means [illegible] a Parivrajaka, a person who has a read [illegible] and a

Here the [illegible] who is the [illegible] of the [illegible] Brahman should have obtained the nature of all by knowledge.

state entirely devoted to the contemplation of it) gave to a beings [illegible] fearlessness [illegible] in this manner some explain a Brahmana as a person who is to become Brahman."

This is not right, because, if the nature of all is obtained by the fault of transitoriness is not in the [illegible] that in [illegible] any person should in reality [illegible] any cause and effects are and at the same time be eternal. In the same manner, if by means of the knowledge of Brahman the nature of all should be obtained, and this [illegible] If on the other hand it (viz., the nature of all) is considered as [illegible], the before mentioned fault takes place, viz. [illegible] with the effects from works. But if you think that the abolition of the nature of non-[illegible] is the effect of ignorance and the obtaining of the nature of all is the effect of a knowledge of Brahman, then the fiction of a person who is to become Brahman, is useless. But if you think that [illegible] knowledge of Brahman every creature by its possessing the nature of Brahman, has eternally obtained the nature of all, that the state of non-[illegible] and non-totality is superimposed merely by ignorance, and that, as silver is superimposed on mother-of-pearl, or as any special place (Atala means, literally, a [illegible] on the sky, so are also here the notions of non-Brahman and of non-totality superimposed by ignorance and removed by the knowledge of Brahman, if you think thus, then it is right to say that in reality the supreme Brahman was, because in the passage: "Brahman verily was this before," the literal meaning of the term "Brahman" is supreme Brahman for the veda declares a meaning, as it in reality is, but the fiction, according to which a person who is to become Brahman is called Brahman, at variance with the meaning of the term "Brahman," is not right, because a *hypothesis*, by which *the meaning* of the Śruti is lost, and a fiction is made of something not acquired in the Śruti, is inadmissible, unless there be some strong necessity

If you say that without being produced by ignorance there may exist the nature of non-Brahman and non-totality, we object because it is impossible that an non-totality, which should be removed by the knowledge of Brahman, [illegible] never observed that knowledge either does exist as an attribute of any act [illegible] but it is even when observed as the destroyer of ignorance. In the same manner in our case the knowledge of Brahman removes the nature of non-Brahman and non-totality as the productions of ignorance; but the knowledge of Brahman is never able to create or destroy any real thing. Therefore the hypothesis, by which the meaning of the Śruti is lost, and a fiction is made of something, not found in the Śruti, is even without use.

If you say, that ignorance with regard to Brahman is impossible," we do not agree, because knowledge is admitted with regard to Brahman; for if mother-of-pearl has become an object of the eye, [illegible] its nature is never known by such a sentence: This is mother-of-pearl and not silver [illegible] the notion of silver upon it. In the same manner, from such passages as "This all is Brahman" [illegible] "This all is Brahman" [illegible] "This is not duality, but Brahman." [illegible] knowledge of identity with reference to Brahman could never be [illegible] unless there is a superposition of ignorance upon Brahman. We do not say: [illegible] there is [illegible] with regard to mother-of-pearl [illegible] is not a superimposition of the nature of non-Brahman [illegible] What then? Brahman is not [illegible] a superimposition of the nature of non-Brahman upon himself and is not the producer of ignorance.

We admit, that Brahman is not producer of ignorance and [illegible] but we do admit, that there is another [illegible] existence besides Brahman which could be the producer of the ignorance [illegible] non-Brahman. This we do not from such passages of the Śruti as: "There is no other knower than him." "There is nothing else which knows

[illegible] him. "That art thou" (Ch. U. P. 448). "He knows the soul" (B. U. 134). "I am the soul" (B. Ā., p. 265). Another is he another am I? He does not know. And also from such passages [illegible] "Whoever [illegible] 13 A [illegible] the soul [illegible] dwelling in the heart [illegible] wise see the source of the [illegible] and no man will see knowledge [illegible] (Ch. U. [illegible]). And from such Mantras as: "[illegible] knowledge [illegible] heart, and in which [illegible] beings are like the soul" (Vaj. S. U. M. 6 and 7 B. I. Vol. VII., p. 131).

But [illegible] of the Śāstra is without any use? We [illegible] may in [illegible] manner be admitted of [illegible] known [illegible] if you say [illegible] the knowledge is useless, we object because our conception of non-understanding is visible. If it is said: The dispute is even [illegible] because there is identity, we oppose because [illegible] what is visible, for it is visible that here is a cessation from non-understanding by the knowledge of identity.

If any one says, that even, when seen, it is impossible [illegible] contradictory to what is visible, and a contradiction to what is visible, is by no body admitted.

[illegible] anything in reality impossible because it is even seen.

If it is said, that the seeing is impossible, the same argument holds good.

If it is said: From such passages of the Śruti as the following: "He becomes holy by holy work" (B.Ā., p. 546). "Knowledge and work entered [illegible] Tuma is the comprehender, agent, the knowing soul," it is evident that there is another [illegible] soul, different from the supreme

[illegible] knowledge [illegible] from Ṛg-Veda and [illegible] there [illegible] and therefore, and then [illegible] be comprehended under the idea of knowledge.

soul. And this different soul is the supreme *Brahman*, which follows from such passages of the Śruti as: "He is not this, he is not that [illegible] The [illegible] liberated from [illegible] without death." The [illegible] of the universe [illegible]

Also in the sayings of Kaṇāda, Akṣapāda[1] and others God (Īśvara) is proved and Brahman from the mundane soul, for through the [illegible] unhappiness, [illegible] from the world [illegible] perceived [illegible] (and not with God), and hence the difference between [illegible] and mundane soul is clear.

And the Śruti and Smṛti declare: "He, with [illegible] speech [illegible] [illegible] O Pārtha [illegible] [illegible] He [illegible] A person, knowing him is not contaminated" (B. A. B. I. Vol. II, p. 513). "Whoever knows Brahman [illegible] the supreme Brahman" (T. U. 2d A. 1st An. 1st M.) "He (Brahman) is to be contemplated in a unique manner" (B. Ā. 6th Adh. 4th Br. 20. B. I. Vol. II, p. [illegible]) "Knowing that which is indestructible, O Gārg[illegible]" (B. Ā. 6th Adh. 8th Br. 10. B. I. Vol. II, p. 530). "The firm knowing him" (B. Ā., p. 549). "The great word (the letters A U M being joined) is like a bow, and the soul like the arrow, and Brahman what is aimed at by it" (2d Mūṇḍ. U. 4th M. B. I, p. vol. vii, p. 218). In all these passages there is a declaration of agent and action.

[illegible] declaration that [illegible] roads to elevation are different from the road of him who [illegible] [illegible] [illegible] by any one? And if there were [illegible] of a work-man and [illegible] road and of the place to be proceeded to [illegible] the mundane soul is different from the supreme, all this is possible.

[1] Name of Gautama, the founder of the Nyāya.

This [illegible] from the [illegible] reference to the [illegible] or knowledge and work. If the mundane soul is [illegible] from Brahman the declaration *addressed* to the [illegible] and [illegible] cause either of [illegible] or liberation, is consistent, but it is not with reference to God because [illegible] are [illegible]

If [illegible] therefore [illegible] these grounds said [illegible] [illegible] [illegible] advice [illegible] because [illegible] of [illegible] knowledge [illegible] ab[illegible] accomplished, because that knowledge [illegible] the knowledge of the regulation concerning work could never be applied to the accomplishment of the last aim of man.

[illegible] that the declaration [illegible] *Brahman* in the passage "I am [illegible]" for the sake of [illegible] the nature of Brahman [illegible] the nature of Brahman is [illegible] known what can be passage "[illegible] Brahman [illegible] nature is known a [illegible] [illegible] [illegible] (B. Ā. 6th Adh. 4th Br. 5. B. I. Vol. II, p. 549). "That present perceptible Brahman" (B. Ā., 5th Adh. 4th Br. 1. B. I. Vol. II, p. 575). "Which soul" (B. Ā., p. 575), "This is true," "This is soul," "He who knows Brahman, becomes the supreme" (T. U. 2d A. 1st A. 1st M.), and by such [illegible] "From this very soul," the term "Brahman" and [illegible] more than a thousand times placed on the

If it is said, that the advice with reference to Brahman is useful, under the condition, that it is the object of a regulation, we [illegible] work or [illegible] worship? Either assumption is contradictory.

[illegible]

same ground, and therefore it is evident, that they have the same meaning, for transformation of one into another takes place to the measure of another, and not to destroy

And the passage "Because this all is that soul" proves the identity of [illegible] which has been described in the text and which is to be seen [illegible] Therefore, if it [illegible] that the soul could be transformed [illegible] nature of Brahman.

It is also impossible to conceive with regard to Brahman any other effect because in such passages [illegible] "He who knows [illegible] man becomes Brahman," the obtaining of Brahman only is declared

"If the transformation is the obtaining of Brahman we object, for another state of another is impossible

If it is said, "that, according to the word of the Sruti the obtaining of the state of Brahman even implies transformation," we object, because transformation is only a notion, not something real, and we said that knowledge had no other agency but to destroy a false knowledge [illegible] word has no power to produce any thing, for the Sastra teaches, but does not create, this is evident

From such passage as: "He entered this world [illegible] who entered [illegible] right to expound [illegible] Brahman" by a person who is to become Brahman

[illegible] the meaning which [illegible] meaning [illegible] Examples [illegible] and Mahi Esana [illegible] the declaration [illegible]

[1] For instance, the road which leads upwards through the [illegible] that is to say through sacrifices, etc. [illegible]

and, "So far extends *this cause of* immortality" (B. Ā. B. I Vol. II. p. 130)

In the same manner is the knowledge of the identity of Brahman the certain meaning of the Upanisads of the [illegible]

If by the passage, "He knew even the soul" p. 62, a mundane soul, different from Brahman, is assumed, it would be an obstacle to the admitted meaning. If it were so, then, by the contradiction of the commencement and of the [illegible] of this Sastra an inconsistency would be assumed

Also the declaration would be impossible; for if by the passage "He knew even the soul," a mundane soul were assumed, there could not be a declaration [illegible] knowledge of Brahman, because that the passage "He knew [illegible] would refer [illegible] knowledge of a mundane [illegible]

If it is said, "that the term 'soul' means something different from the knower," we object, because it is the predicate of *I*, in the passage "I am verily Brahman" and if anything else were the object of knowledge it would have been determined "This is that," but not "I am." As in the passage "I am verily Brahman," Brahman is the predicate, and as it is determined in the passage: "He knew even the soul," it is distinctly understood, that the soul alone is Brahman. If this is the case, the declaration of the knowledge of Brahman is possible, not otherwise, for the knowledge would be otherwise

Nor is the knowledge of Brahman possible if the nature of Brahman and non-Brahman were to belong to one [illegible] there would be in reality a contradiction, as darkness [illegible] contradictory at the manifestation of the sun

Nor if both (Brahman and non-Brahman) were the objects of knowledge, would the definite declaration of a knowledge of Brahman be proper, because in this case

there should be a knowledge of Brahman and of the mundane soul.

Nor is it proper to assume a substrate with contradictory attributes. For in this case, the knowledge of the soul being declared, doubt would arise in the mind of the hearer and a definite knowledge is required to [illegible] end of man. From the following passages of the Sruti and Smrti of which there is every doubt [illegible] the meaning of a sentence which is doubtful.

It is also asked that in your explanation of the passage "He knew even the soul" therefore it became a [illegible] assumption is made of Brahman being known as an agent [illegible] knowing we present, because [illegible] conceived in the Sastra for [illegible] but [illegible] of the Sastra therefore be Sastra [illegible] which [illegible] would probably not [illegible] And as [illegible] who is anxious about his welfare, must [illegible] be [illegible] the knowing of Brahman by an assumption at variance with the meaning of the Sastra.

An obstinacy on your part which goes so far, is also not proper for a difference [illegible] regard Brahman [illegible] be [illegible] the [illegible] of [illegible] passages such a [illegible] for where there is [illegible] Every act of man [illegible] regard Brahman, [illegible] whereof [illegible] said [illegible] assumption [illegible]

Therefore in the passage: Brahman verily was this before "Brahman" means [illegible] Brahman who [illegible] who [illegible] The term [illegible] used for the sake of [illegible] the [illegible] peace and [illegible] of a body. Before Previously even to apprehension awakening was Brahman alone and [illegible] but from the moment of the apprehension *there is the*

[illegible] I am Brahman. I am not all the effect of superimposition [illegible] I am agent. I am possessor of consciousness. I am [illegible] the [illegible] happy unhappy [illegible] but [illegible] separate from him. He [illegible] many another been made known by a teacher [illegible] know even [illegible] from [illegible] and [illegible] by ignorance.

Say then which is the soul in its own nature which the man knew as the soul? Do you not recollect the soul? for it has declared thus: "He who having entered this world [illegible] causes to descend, diffuses, expires and expiraes?"

[illegible] you declare [illegible] manner, as if you say: "This is a cow, this is a horse"; you do not show him directly."

Well then, the soul is the beholder, the hearer, the thinker, the knower.

But then, here also you do not show directly the nature of the agent of the act of seeing [illegible] the action of cutting the nature of the cutter.

Then let us say, the soul is the beholder of the beholding, the hearer of the hearing, the thinker of the thinking, the knower of the knowing.

But how differs this from the mere beholder? Where there is a beholder of the beholding, or the beholder of a jar, there is in every instance a beholder alone; but whether it is a beholder of the beholding, or a beholder of a jar there is no difference, for it is even a beholder.

There is a difference. The beholder of the beholding, if there is a beholding, constantly sees the beholding; the beholding is at no time not seen by the beholder; therefore

the beholding belongs permanently to the beholder. If the [illegible] beholding of the beholder [illegible] then the beholding which is seen does [illegible] the other time not behold as for instance where a jar and the like is seen by a [illegible] beholding. Moreover, the beholder of that beholding was never the beholding.

"But behold there are two beholdings of the beholder one, the permanent, which is invisible, and the other a transient one which is visible.

[illegible] the other hand the transient beholding of the beholder [illegible] from the appearance of indistinctness and non-distinctness of the beholding which is present in the world [illegible] The permanent beholding of the beholder [illegible] from the passage of the Sruti [illegible] and the beholding [illegible] A [illegible] Vol. [illegible] p. [illegible] I [illegible] from inference [illegible] has a dream [illegible] is a beholding of the blind, by which a jar, for instance, is [illegible] beholding [illegible] destroyed by the [illegible] of the other beholding [illegible] the superimposition permanent beholding, which is identical with itself which is called self-manifesting light, among the other transient beholding, which remains to a dream, and which, among the two beholdings resembles the wedge of an [illegible] the beholder [illegible] beholding. If [illegible] case the beholding is even his nature, like the heat of the fire, and there is not another objectious beholder, as is the opinion of the followers of Kanada. "This," Brahman, "knew even the son," [illegible] to the permanent beholding and free from the transient beholding, superimposed by ignorance.

But then the knowledge of the knower is prohibited, [illegible] from the passage of the Sruti. [illegible] know the knower.

We say [illegible] prohibition of knowledge in the same manner must be understood the beholder of the beholding.

[illegible] from its independence of another knowledge [illegible] known, that the beholding of the beholder [illegible] beholding, of which the beholding [illegible] which is the object of the beholder, as [illegible] for no one has a desire, if there is no object of [illegible] Nor has the visible beholding [illegible] power to make [illegible] object [illegible] Nor [illegible] have desire of any [illegible] object [illegible] own nature. Accordingly, by the passage "He knew even the [illegible] is said [illegible] from ignorance [illegible] made [illegible]

How did he know? The answer of the text is: "I, the beholder of the beholding [illegible] Brahman [illegible] this alone am I, not another mundane soul, as you said. Therefore from a knowledge of such a kind "he Brahman "became all". From the disappearing of the superimposition of non-Brahman by the cessation of the effect of it (the superimposition of non-Brahman) [illegible] become all. [illegible] to say, men think, that by the knowledge of Brahman we shall become all.' a What has been asked before, 'Why then know that Brahman, from which he became all,' is now defined, viz., "Brahman in truth was this before, he knew even the soul therefore he became this all.

In respect of this whosoever among the gods [illegible] period" the soul in the manner explained [illegible] according to the [illegible] he a one," the enlightened soul "became it" Brahman; "thus whosoever among the Rsis, thus whosoever among men comprehended the soul became this all.

By the terms "among the gods," etc., a reference is made to the *different* worlds, and therefore the knowledge of

Brahman is not mentioned thereby but was said and that by the passage "Brahman Purusha entered [illegible]." Brahman everywhere [illegible] reference to [illegible] the gods are said to be interested to [illegible] different worlds which is produced by the supreme [illegible] of things beyond. In reality, however, was Brahman here and at only [illegible] the gods, [illegible] the body of [illegible] yogin.

[illegible] He knew even the [illegible] he [illegible] the knowledge of Brahman [illegible] the nature of all. To [illegible] Man [illegible] knowing [illegible] Brahman [illegible] that should [illegible] know [illegible] of Brahman alone "the Rṣi Vāmadeva," by name, verily obtained" [illegible] He [illegible] that [illegible] the knowledge of the nature of Brahman [illegible] Vāmadeva [illegible] I became Manu [illegible] became [illegible] etc.

By the words "knowing that this is that," Brahman the knowledge of Brahman is shown by the words "I became Manu" [illegible] the text shows that [illegible] knowledge [illegible] Brahman [illegible] the [illegible] of the state of [illegible] Knowing [illegible] and the [illegible] the nature of [illegible] by the [illegible] the text makes known the [illegible] which is effected by means of the knowledge of Brahman, as he will [illegible] that.

[illegible] may have the impression. The [illegible] of the [illegible] by the knowledge of Brahman was [illegible] great [illegible] power but not as [illegible] of the [illegible] Yoga [illegible] man because [illegible] power [illegible] the [illegible] says: "Whenever [illegible] from [illegible] Brahman [illegible] the text [illegible] having entered [illegible] and possessed of the characteristics of knowledge [illegible] the present [illegible]." whoever knows this as the soul alone in

[illegible] and manner [illegible] a man who [illegible] scarred [illegible] difference [illegible] knowledge [illegible] bad [illegible] day [illegible] which [illegible] state of [illegible] the knowledge of [illegible] repeated "Brahman" [illegible] to the knowledge of [illegible] as Vāmadeva, and persons of little power, such as the present [illegible] doubt, whether the present man are [illegible] knowledge of [illegible] says: "Even the gods [illegible] power [illegible] Brahman [illegible] knowing [illegible] from [illegible] [illegible] the [illegible] [illegible] [illegible]

about "the not being pleasant," and the "welfare". [illegible] obstacles to obtaining the fruit from the knowledge of Brahman, for they are powerful.

[illegible] to obtaining other effects of works, like the [illegible] of elevation and liberation. In the same [illegible] and penances; for that they are causes of obtaining [illegible] with the Śāstras.

We reply to this, No; for all things are produced [illegible] and unhappiness), both of which is [illegible] under the supposition, that all arises from its own [illegible] by [illegible] belief, *it is clear that* the gods, Īśvara and time are [illegible] to *the acquirement* of the fruit of works, because works are the causes of what is desired, for the [illegible] work of man, independent of the gods, time, Īśvara [illegible] not able to give the fruit, as it is the nature of [illegible] to be produced by [illegible] and [illegible] cannot [illegible] because [illegible] nature [illegible] time, gods, [illegible] and [illegible] Hence arise [illegible] of people.

or the cause, and not anything else, with reference to the [illegible] others, the nature of the thing, other [illegible] With regard to this, the statements of the Veda and the Smṛti acknowledge action as the principal cause, as for instance: "Holy gets a person by holy action, sinful by sinful." Even if one or the other of these agents with regard [illegible] principal, while at the same [illegible] power of the other [illegible]

But if it be asked what or the gods do not hinder the acquirement of the effect of knowledge, we answer: No, because on the mere cessation of ignorance the effect in the obtaining of Brahman. In respect of what has been said [illegible] gods have no power to raise [illegible] there is no time intervening between the knowledge of *Brahman* and the effect, which is [illegible] the very [illegible] appearance of the ignorance whose object is the soul. Therefore, when the knowledge of Brahman exists, an effect contrary to it is impossible, just as it is impossible that the effect of light is darkness. Where (When the knowledge of Brahman exists) the knower of Brahman is the very soul (substance) of the gods, how can they in any way raise obstacles to him?

The text *then* declares what is this very nature, viz. Brahman identical with himself (whose nature is not soul) who is to be thought of, who may be known from an the [illegible] "for he," the knower of Brahman, "becomes the soul of them," of the gods, at the very time, when there exists the knowledge of Brahman, by the mere cessation of the screen of ignorance, like the nature of mother-of-pearl,

which appears as silver, as we said before. Therefore the [illegible] has no success against the [illegible] for [illegible] the nature of the [illegible] as effect [illegible] difference of [illegible] time and [illegible] [illegible] [illegible] knowledge [illegible] because an [illegible]

[illegible] knowledge of *Brahman*, and since [illegible] apprehension [illegible] apparent, only the last apprehension [illegible] destroys ignorance, it is other, because [illegible] because its object is the soul. Not [illegible] because the last could not be [illegible] second) for if the first apprehension [illegible] does not destroy the ignorance [illegible] because the object is the same.

If [illegible] being the case, the continuation of knowledge [illegible]

[illegible]

[illegible]

[illegible]

knowledge," we object: for as long as life, etc., remains a [illegible] knowledge [illegible] knowledge [illegible] because [illegible]

If you say: 'But then by the disappearance [illegible] apprehension, of which life, etc., is the cause, there [illegible] meaning of the Sāstra is not defined. By saying,—the [illegible] meaning [illegible] And [illegible] not [illegible]

If [illegible] the first and the last [illegible] whether the first knowledge is the continuation [illegible] or the last one [illegible] the time of [illegible] but as in this way no difference is found between the first and last apprehensions, the two above mentioned faults apply.

If it is said, 'This being the case, then knowledge [illegible] because [illegible] declares: "Therefore he became all," the same is also declared in other passages of the Śruti. "The bond of the heart is broken" and "There is no delusion, etc."

If it is said: 'It is *merely* for the sake of praise' (Arthavāda), we object, because otherwise the same applies to the Upaniṣads of all the Śākhās (Vedic schools), viz. that they are merely for the sake of praise, for the Upaniṣads [illegible] no more nor less than this meaning.

If it is said: 'Let it be so, (that they are for the sake of praise), since the oneness of the soul is evident from perception,' we object because from [illegible] statement

[illegible] knowledge destroys (ignorance) ignorance, grief, [illegible] and other faults have ceased.

[illegible] from perception," the answer [illegible] [illegible] continuation or no [illegible] knowledge, which [illegible] the [illegible] there remains nothing to be [illegible]

[illegible] what has been [illegible] [illegible] [illegible]

[illegible] and [illegible] [illegible] [illegible]

surprising that [illegible] unpleasant to the gods, as the taking away of many beasts to the sacrificer. [illegible] pleasant to them [illegible] the gods. What? that man [illegible] in any way knowing the truth of the nature of Brahman. In this view [illegible] of the venerable Vyasa in the Anugita section of the Mahabharata [illegible] of the gods is closed for the performers of works. [illegible] gods do not wish that man should be elevated above the [illegible] gods try to exclude, like a cattle [illegible] knowledge to Brahman, as [illegible] not be elevated above the [illegible] wish to liberate, to him they impart [illegible] to him whom they wish [illegible] person [illegible] the gods [illegible] reverence and [illegible] knowledge [illegible] as [illegible] of fear. How [illegible] This is [illegible] passage. It is not pleasant to the gods."

1 अह वा इदमग्र आत्मैकमेव तदेकं सन्न व्यभवत्तच्छ्रेयोरूपमत्यसृजत क्षत्रं यान्येतानि देवत्रा क्षत्राणीन्द्रो वरुणः सोमो रुद्रः पर्जन्यो यमो मृत्युरीशान इति तस्मात् क्षत्रात्परं नास्ति तस्माद्ब्राह्मणः क्षत्रियमधस्तादुपास्ते राजसूये क्षत्र एव तत्क्षत्रं दधाति सैषा क्षत्रस्य योनिर्यद्ब्रह्म तस्माद्यद्यपि राजा परमतामश्नुते ब्रह्मैवान्तत उपनिश्रयति स्वां योनिं य उ एनं द्विषन्ति स्वां स योनिमृच्छति स पापीयान् भवति यथा श्रेयांसं हिंसित्वा ॥

Brahman verily was this before one alone. Being one, he did not prosper. He with excellent power created the Kshatras of gods and others, namely those Kshatras who are [illegible] the gods Indra, Varuna, Soma, Rudra, Parjanya, Yama, Death, and

Isana. Therefore none is greater than the Kshatra. [illegible] Kshatra worship it at the Rajasuya ceremony. The Kshatra alone gives him his glory. Brahman is thus the birth-place of the Kshatra. Therefore, although the king obtains the highest dignity, he at last takes refuge in the Brahman [illegible] his birth-place. He is a very great sinner, like a man who injures a superior.

[illegible] was to be explained, has been determined by the words "They declare, that by the knowledge of Brahman etc." [illegible] fore, whosoever among the gods" [illegible] "Then [illegible] ...

There it has been said, that the ignorant is a debtor, and subject to *the will of* another by the necessity to perform, like a beast, the works of the gods and others. What again is the means of performing the necessary works of [illegible] orders of life. Which then are the castes? In reply to this the present passage is commenced, etc., to show how that ignorant person, dependent on [illegible] works is connected with [illegible] in this world.

The creation of Indra, etc., has not been described above after the creation of Agni (p. 94) but the creation of Agni has been described to complete the creation through Prajapati. The creation of Indra, etc., however, should there have been shown because it is its conclusion; but it is here told in order to show that the ignorant is the proper subject for the performance of works.

[illegible] Brahman [illegible] was this before." "Brahman, by [illegible] having obtained the nature of Agni, he [illegible] Brahman by believing [illegible] the caste of Kṣatra, [illegible] Brahmanas [illegible] the Kṣatriya [illegible] "the Brahmana [illegible] which [illegible] was not sufficient for extensive work.

[illegible] Brahman reflecting, I am a Brahmana [illegible] the Brahmana caste [illegible] which [illegible] Which again is the Kṣatra, the Kṣatriya caste, created by [illegible] Kṣatra, which [illegible] are Kṣatras among the gods [illegible] (the divine Kṣatra) he created [illegible] Indra and [illegible] Kṣatra [illegible] Because [illegible] Rudra, etc., and Isana of [illegible] are Kṣatras among the gods [illegible]

Because the Kṣatra was created by a more concentrated power than the other [illegible] therefore none is greater than the Kṣatra, who is also the ruler of the Brahmana caste. Therefore the Brahmana," although the source of the Kṣatriya, placed "under a Kṣatriya" worships him who is placed above. Where? "At the Rājasūya ceremony. The Kṣatra alone gives him his glory," his repute as Brahman. [illegible] a certain [illegible] by the king [illegible] anointed and seated on the royal chair, by [illegible] "Brahman," replies again to the king:

[illegible] king, thou art Brahman. He alone is called Kṣatra [illegible] glory. Brahman is thus [illegible] Kṣatra. Therefore a king [illegible] in virtue of the anointing [illegible] ceremony [illegible] at the completion of the ceremony [illegible] refuge in the Brahman, [illegible] Brahmanical caste [illegible] has [illegible] appoints a family priest. [illegible] pride of power," [illegible] the Brahmanical caste, [illegible] birth-place". "He," by so doing, [illegible] (in former times the king was [illegible] wickedness because [illegible] conduct of life [illegible] a man who [illegible] as a very great sinner.

12. स नैव व्यभवत् स विशमसृजत यान्येतानि देवजातानि गणशः आख्यायन्ते वसवो रुद्रा आदित्या विश्वेदेवा मरुत इति

He did not extend. He created the Viṣ. He is all [illegible] Vasus, Rudras, Ādityas, Viśvedevas, and Marutas.

(As Brahman did not extend before the creation of the Kṣatra), so even after the creation of the Kṣatra "by Brahman" did not extend" for the work. He did not extend, because there was none to procure wealth. He created the Viṣ" to procure wealth for the performance of ceremonies. Who again is the Viṣ? "He is all these gods according to their classes" (for almost all the Viṣ are called [illegible] for [illegible] they are [illegible] when joined together, [illegible] number of the Rudras, eleven of the Ādityas, twelve of the Viśvedevas [illegible] the three sets of Viśvas, or all (sarva-viśvas) the gods, and of the Marutas, is seven times seven.

13. स नैव व्यभवत् तच्छ्रेयोरूपमत्यसृजत क्षत्रम् यान्येतानि देवक्षत्राणीन्द्रवरुणसोमरुद्रपर्जन्ययममृत्युमृत्युईशानेतीति तस्मात् क्षत्रात्परं नास्ति तस्माद्ब्राह्मण क्षत्रियमधस्तादुपास्ते राजसूये क्षत्र एव तद्यशो दधाति तदु तथेति ॥

He did not extend. He created the case of the Kshatriya, namely, the Sudras. This earth is the nourisher; for [illegible]

He [illegible] made [illegible] did not extend. He [illegible] creation [illegible] which again [illegible] created by him? The [illegible] of the Kshatriya created by him? The [illegible] because [illegible] Wherefore [illegible] who are aware [illegible]

14. स नैव व्यभवत् तच्छ्रेयोरूपमत्यसृजत धर्मं तदेतत् क्षत्रस्य क्षत्रं यद्धर्मस्तस्माद्धर्मात्परं नास्ति अथो अबलीयान्बलीयांसमाशंसते धर्मेण यथा राज्ञैवं यो वै स धर्मः सत्यं वै तत्सत्यमित्याचक्षते तद्यदि वा सत्यं वदति धर्मं वा वदति तदु भयमित्येतदेवैतदुभयं भवति ॥

He did not extend; he created with concentrated power justice of eminent nature. This [illegible] is the preserver (Kshatra) of the Kshatra. There is nought higher than justice. Even the weak [illegible] overpowering [illegible] by the king. Therefore they say of a person who speaks [illegible] he speaks [illegible] person who speaks [illegible] he speaks [illegible] in this manner verily it is both.

"He," after having created the four castes, did not extend. "He," from a fear [illegible] of the Kshatra on account of his very nature, created by

concentrated power justice of eminent nature. "This justice," created of eminent nature, is the preserver [illegible] even "of the Kshatra," [illegible] even [illegible] are ruled by [illegible] manner? [illegible] even the weak [illegible] eminent [illegible] power of [illegible] king who [illegible] word. [illegible] manner [illegible] according to legal evidence. [illegible] means, in accordance with the meaning [illegible] Kshatra, and justice means, what is transacted in such a manner. It is true, if understood in accordance with the meaning of the Shastra. Because this is so, "therefore they" [illegible] who are aware of the arguments [illegible] he speaks [illegible] person [illegible] speaks [illegible] speaks in accordance with [illegible] from the Shastra. In [illegible] which was been mentioned before, "is both," viz., the justice, which [illegible] made known and which must be practised. [illegible] governs all, as well those who know the Shastra as those who do not know them. Therefore, it is the preserver even of the Kshatra. Hence an ignorant person, who is proud of [illegible] Vaisya and Sudra castes. These differences are by their own nature the causes of the different agents.

15. तदेतद्रूपं धर्मस्य यत्सत्यं तस्मात्सत्यं वदन्तमाहुर्धर्मं वदन्तमाहुः सत्यं वदतीमं त्वेवैतदुभयं धर्मं वदन्तं सत्यं वदन्तमाहैष हि धर्मस्तदु सत्यं ॥

लोकमिच्छन्तो ब्रह्मणं सन्त्यजन्त्यतोऽहि कृतान्या ब्रह्मचर्यं।
अथ यो ह वा अस्माल्लोकात्स्वं लोकमदृष्ट्वा प्रैति स एनानविदितो
न भुनक्ति यथा वेदा वनस्पतय इतरा ओषधयः पशव इति
यद्येषोऽविद्वान् महापुण्यं कर्म करोति तद्धास्यान्ततः क्षीयत
एवात्मानमेव लोकमुपासीत स य आत्मानमेव लोकमुपास्ते
न हास्य कर्म क्षीयते अस्मादुह्यात्मनो यद्यत्कामयते तत्तदुपाददे ॥

This is the creation of the Brahma, the Kṣatra, the Vaiśya and the Śūdra. He was in the form of Agni among the gods. Therefore among the gods he was the Brahman; he was the Kṣatriya in the form of Kṣatriya among men; the Vaiśya in the form of Vaiśya; the Śūdra, Śūdra. Therefore among the gods he is desired like through fire; among men through the Brahman, through the Kṣatriya, through the Vaiśya, through the Śūdra. Therefore men desire that form in which they are Śūdras.

Thus whosoever, though he knows the world, yet worships the soul as another, does not prosper. The work which is done by him, even the great and holy work, which a person who does not know in this manner performs, does not prosper. Even the great and holy work, which a person who does not know in this manner performs, does not prosper. Even the great and holy work, which a person who does not know in this manner performs, does not prosper.

Agni and the Brahmana. This is not true, because a [illegible] exists the division of the castes [illegible] is not true. [illegible] is introduced for the subject [illegible] from the next passage [illegible] because it differs from the next passage by the term place [illegible] in the present passage by the next passage. Not [illegible] were declared, such in the predicate [illegible] having then the self-like place." the predicate [illegible] place word [illegible] of dependence upon Agni, is different [illegible] place has the predicate [illegible] the meaning of the [illegible] of the [illegible] and [illegible] by the term [illegible] not a way from the place of the [illegible] informed by ignorance would [illegible] And by the passage: [illegible] by [illegible] by Brahma [illegible] castes were [illegible] for the sake of work and [illegible] by the [illegible] of duty and [illegible] has the name of [illegible]

If thereof or by this work alone the self-like place which is [illegible] is obtained, although it is unknown, why [illegible] to do anything with reference to its [illegible]? [illegible] it is said in the text: "Then," [illegible] of the [illegible] whosoever through [illegible] whose nature is the accomplishment [illegible] whose causes are the desire and work of ignorance [illegible] in the work, dependent upon Agni, or by [illegible] work to be performed by the Brahmana caste [illegible] of the world which is transient, and [illegible] not self-like," not seeing the self-like world," which is called soul from not going astray from the nature of the soul [illegible] "I am Brahman,"—"does," the latter, [illegible] the latter" means the self-like world, yet it is [illegible] by the ignorance, as a horse, which is not [illegible] does not preserve him," as the tenth

soul in the well known example (see p. 119) does not preserve [illegible] by the removal of grief [illegible] fear and other faults. And as "in common life, [illegible] Veda which is not read does not teach work and whosoever arises from [illegible] as other work," [illegible] man forced by its own nature [illegible] fruit, as the seed [illegible] nature, which is the eternal [illegible] ignorance.

"But then, does it not follow from [illegible] that work obtains its effect by preserving the cause of the knowledge of the self-like world, and from the abundance of work, which is the cause of the desired effect, that 'its power [illegible] is undestroyable?' No, because every [illegible] Therefore it is said [illegible] Accordingly [illegible] work [illegible] fruit, as if it [illegible] of the fruit [illegible] 'who does not know in this manner [illegible] thereby [illegible] of the ignorant [illegible] 'verily perishes at last,' at the end of the [illegible] of the fruit, because desire, the effect of ignorance, is the cause, like some wonderful superhuman [illegible] Since the causes of it (of the work), viz., ignorance and desire, are not permanent, it is necessary that its effects are also liable to destruction. Therefore there is no [illegible] worship [illegible] the self-like place [illegible] the self-like place [illegible] text and [illegible] worships the soul as his place,' what of him? It is replied in the text: 'his work does verily not perish,' because there is even no work [illegible] repeated here in order to

[illegible] as there is constantly [illegible] burned, nothing burns me, [illegible] that the work of the knowing [illegible] not know. Further, for [illegible] the place in the state of [illegible] depending upon work and knowing [illegible] worships this place, which [illegible] work, which is manifested and [illegible] knows the finite self as [illegible] work very [illegible] So whosoever worships [illegible] engaged in work [illegible] because he knows the [illegible] work [illegible] engaged in work. [illegible] but is quite [illegible] because by [illegible] the place of self, the supreme soul [illegible]

The text having [illegible] the place of [illegible] the term [illegible] the term [illegible] the [illegible] by the word [illegible] place. There is here no [illegible] for the assumption of a place [illegible] work.

Moreover, the place not merely connected with work [illegible] there is from the [illegible] which is [illegible] knowledge [illegible] By the passage: "The soul is not the place [illegible] gained from the places, which are gained by [illegible] knowledge and the work of a son. Therefore 'the soul [illegible] the place.'" and also: "His place is not [illegible] by any work [illegible] is his highest place." By these [illegible] because they are determined, a [illegible] meaning is proper. Thus here also because by the word [illegible] place of self the predicate is used.

Viz. the explanation given by the Bhāṣyakāra.

[illegible] is said "that according to the passage [illegible] place of self [illegible] by the worship of him he becomes the supreme soul [illegible] be obtains from the soul then the declaration with regard to the fruit is improper, unless it is to obtain that soul." We contradict, because it has the object to extol the worship of the world of self; for the meaning is, from the place of self alone all that is desired is obtained [illegible] from it is not to be asked for, [illegible] the Śruti (Ch. [illegible] "From the soul [illegible] state of the [illegible] For [illegible] the [illegible] in the passage [illegible] p. 79), and it means from the place of self, which is set forth as soul in the text. Otherwise it would have been said with a predicate, "from the place of work in its unmanifested state" in order to remove *thereby the idea of* a place of the supreme [illegible] accordance with the text, and to remove the state of manifestation; for since it set forth in the text and determined, another state, not authorised by the Śruti, is impossible.

16. अथो अयं वा आत्मा सर्वेषां भूतानां लोकः स यज्जुहोति यद्यजते तेन देवानां लोकोऽथ यदनुब्रूते तेन ऋषीणामथ यत्पितृभ्यो निपृणाति यत्प्रजामिच्छते तेन पितॄणामथ यन्मनुष्यान्वासयते यदेभ्योऽन्नं ददाति तेन मनुष्याणामथ यत्पशुभ्यस्तृणोदकं नि हैवैतन्न पशुर्वेद यथा ह्यस्य बह्वृचा वा याज्ञा वा स्वाध्यायेनेज्यन्ते तदेवैनमेतदुपजीवन्ति तेन हैवास्यैतल्लोकं भवति यथा ह वै स्वाः लोकयाप्तिमिच्छेयुरेवं हैवंविदे सर्वाणि भूतान्यभिप्रयन्ति तदेतदिति मीमांसितम् ॥

Now this soul (self) verily is the place of all beings

He is the [illegible] of the gods by what he offers and [illegible] by what he [illegible], further [illegible] the gods by what he gives to the fore[illegible] [illegible] offspring, further of [illegible] [illegible] further of [illegible] by [illegible] and giving food [illegible] grass and water [illegible] of [illegible] by [illegible] [illegible] [illegible]

[illegible]

[illegible] self alone was this before; he was even [illegible] He desired [illegible] Therefore also now a person, when [illegible] Therefore also now a person, when [illegible] goes [illegible] gods, for by the not one beam it; self is even his work,—for by self one performs work.

[illegible] Whoever thus knows, the same obtains this all.

"Self alone was this before." If the knower of Brahman [illegible] from the state of caste, which consists in the bondage of duty, by which caste has to been

made subject to the bondage of work and not against the practice of knowledge, which is the means of liberation? Is it not said: "The gods preserve?" Certainly, but they preserve those who by the performance of work obtained their own heavenly state; otherwise it would be in their power to bestow the effects of actions not done, or destroy the effects of actions done, (that is to say, otherwise they would be partial; they do not preserve a common man, who has not obtained a heavenly perfection. Therefore [illegible] the same who makes [illegible] the bondage of work by which [illegible] person [illegible] not [illegible] giving [illegible] own place [illegible] not ignorance? For the gods [illegible] engaged in work? [illegible] which makes one to engage in work, for its character is to conceal the true [illegible] of a thing, but it may be the cause of making one to engage in work in the same manner as blindness is the cause [illegible] liable to fall into holes, etc. If this is the [illegible] what [illegible] engage in work? [illegible] set forth, etc., it is willing desire. Thus it is said [illegible] ing in their nature ignorance, [illegible] engage in action [illegible] In the Bhagavad-Gita: "It is desire, it is anger, etc." (B. G. 3rd A. 37.) And in Manu: "[illegible] (M. 5 [illegible]) [illegible] throughout this whole chapter. "Self alone was this before." Self alone [illegible] the person [illegible] who is to be comprehended under the not on of [illegible] and cause, the Brahmacari (the religious student). [illegible] a wife [illegible] said:

There was no object of desire, as a wife, etc., different from this self. "He was even one possessed of ignorance, the cause of the desire of a wife, etc. [illegible] he was pervaded by ignorance [illegible] own soul the assumptions of [illegible] desired." What? "Let me have a wife. Let me, the agent, have a wife, the cause of the

[illegible] of work without hope [illegible] accomplish the performance [illegible] work [illegible] work [illegible] work

characteristic [illegible] directing, etc. [illegible] received by the mind through the ear [illegible] considered and revered [illegible] in this manner speech the wife [illegible] the mind. From both speech and mind, represented as wife and husband, was produced [illegible] of work. Therefore "life is there [illegible] be performance of work. Therefore self, wife and offspring are offspring as [illegible]. There [illegible] self, wife and offspring are [illegible] characterized by the effect of life etc. is to present work characterized by the wealth person [illegible] be accomplished by the wealth of man. We [illegible] there [illegible] the wealth of man [illegible] food, wealth of man and other wealth [illegible], therefore food, wealth of man [illegible] from other wealth [illegible] cattle. [illegible] man [illegible] the wealth [illegible] man [illegible] perceptibly [illegible] the wealth [illegible] representative. [illegible] adding [illegible] the wealth of man [illegible] "[illegible] wealth [illegible] wealth of man? [illegible] wealth? What again [illegible] knowledge [illegible] Know [illegible] What? [illegible] wealth. [illegible] self [illegible] self and the [illegible] self [illegible] How again is self (the body) the representative of work? because it is the cause of work for [illegible] How is it the cause of work? For by self, by the body, one performs work". In this manner [illegible] the compositions whose characteristics are [illegible] etc., accomplished for him who [illegible] himself [illegible]. In this manner, therefore, [illegible] the performance [illegible] the case [illegible] a person [illegible] work [illegible] be [illegible] shore. How [illegible] a more appropriate [illegible] called a [illegible] Because [illegible] and [illegible] man and [illegible] man [illegible] by the application of the mentioned five [illegible] and speech [illegible]

Therefore [illegible] said "The animal five-fold, the man five-fold." Although the notion of animal is found also in man yet there is a difference between them, wherefore "man" has been separately mentioned. What more? "Five-fold this [illegible] the cause and effect of the work "whatsoever". "Whoever thus knows" whoever in this manner represents the [illegible] as himself, "the same obtains this all the world under the notion of himself.

FIFTH BRAHMAṆA

1 [illegible] ॥

Of the seven provisions which the father created by [illegible] for himself [illegible] is founded, whatsoever breathes and whatsoever not breathes [illegible] always consumed? Whoever knows the cause of the non-destruction, eats the principal food; he goes to the gods, he lives eternally.

There in the last Brāhmaṇa ignorance has been introduced by the words: "Whoever worships another deity in such a manner 'He is another, another am I,'" the

[illegible] (B. Ā., p. 115). It has also been said [illegible] the consciousness of [illegible] retired to the forest, [illegible] contemplation [illegible] by [illegible] sacrifice and [illegible] the gods [illegible] And as by one and [illegible] created as the place to be [illegible] created all beings and [illegible] The meaning [illegible] accordance with his know- [illegible] employer and employment he [illegible] [illegible] of the world [illegible] [illegible] we shall say with reference [illegible] [illegible] Act [illegible] effect [illegible] [illegible] [illegible] work [illegible] [illegible] [illegible]

not turn from sin, for it is mixed." "And two to the gods," viz. the sacrifice and the oblation. Again, others say they mean the ceremonies of the new and full moon. Therefore it is not their nature to be associated with desires. "One he gave to the animals," This is milk, for herein men as well as animals live on milk alone. Therefore they feed the child, when born, either with melted butter, or put him to the breast. Then they call the babe born, for he does not breathe. Then they call the babe born, for he does not grow.

[illegible] this all is founded, whatsoever breathes and whatsoever not breathes, for on milk all is founded. Whatsoever breathes and whatsoever not breathes. The [illegible] person offering throughout the year with [illegible] the second [illegible] understand this [illegible] danger. Which day a person sacrifices for each day he [illegible] the second death. A person who thus knows what [illegible] the second death that day in which he offers, for he gives all the food to the gods. For what reason do they [illegible] though they are [illegible]? The [illegible] and [illegible] provision.

Whosoever knows [illegible] they do not decrease, [illegible] soul is the cause that they do not decrease, or [illegible] by understanding and by works, [illegible] would verily decrease,—" he eats food in the [illegible] manner." This means principal, therefore he eats food

in the principal manner. He gives to the gods, he gives [illegible] for the sake of praise.

Here [illegible] the Mantras on account of [illegible] the [illegible] Mantras [illegible] and the last week [illegible] We have a wife [illegible] the wealth of the [illegible] ro", but as to the object of [illegible] sa (which is Brahman), desire is [illegible] then all is one and the same. There- [illegible] which are not desired down [illegible] of inanimate matter. But it was intended to [illegible]

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[illegible] holders also "sacrificing [illegible] this food must be g[illegible] and having sacrifice, [illegible] which means [illegible] "Again others say," the two provisions [illegible] given by the father to the gods are not the [illegible] the oblations, what then? They [illegible] supposition, it will be said, [illegible] with reference to the dual [illegible] number accords also with the sacrifice [illegible] to which [illegible] rather than to [illegible] proper to think of them by the [illegible] provisions under the same [illegible]

[illegible] because [illegible] man as well as animals [illegible] proper [illegible] the three castes, [illegible] "child, when born," at the [illegible] "at butter" together with [illegible] afterwards to the breast [illegible] drink milk. As it [illegible] child even until the day lives up [illegible] have been said. [illegible] they sub[illegible] have in the fourth? This is done, because thereby [illegible] work is accomplished, for all work which refers to [illegible] pends upon milk as its cause.

And this work (milk) which is to be effected by wealth, is to effect the three provisions which will be mentioned, as the before mentioned [illegible] of the ceremonies at the new and full moon are the cause of the [illegible] being a part of the work (ceremonial work) it is declared to be identical with work. Moreover since there is no difference as to its being a cause (as this provision), milk, is a cause in the same way as the former two

* It is only a trembling of the tongue which melted butter [illegible]

[illegible] of the two former [illegible] when treated [illegible]

[illegible] the animal provision, "all," [illegible] to the soul, or to the [illegible] That it is the whole world (which is founded [illegible] Brā moṇas, a person, [illegible] days, and in them there are seven hundred and [illegible] obtain Prajāpati in the shape of [illegible] called Saṁvatsara (the annual fire). He [illegible] and [illegible] it which [illegible]

[illegible] in the passages of other Brāhmaṇas; "let none [illegible] and this in such a [illegible] assume a finite body for dying again [illegible] reason, that by gaining [illegible] death? It is replied: [illegible] myself in all beings, and [illegible] offered himself in all beings and [illegible] extensively [illegible] For w [illegible] what has been made, their decrease [illegible] unshaken manner, hence [illegible] they do not decrease. There [illegible] again, [illegible] they not "decrease"? The reply is [illegible] verily the cause, that they do not decrease."

As the father was before the creation of the provisions by [illegible] and as he [illegible] by the five-fold work [illegible] in the same manner also [illegible] are given although they are [illegible] are fathers, they produce by [illegible] of these provisions. It is then understood and [illegible] these provisions. It is then [illegible] of the provisions [illegible] decreased [illegible] decrease. If [illegible] the cause [illegible] decrease? [illegible] answer [illegible] provision [illegible] [illegible] cause and effect and [illegible] effect of work by [illegible] understanding by knowledge [illegible] which take place at this [illegible] work [illegible] If he did not produce it, the men [illegible] an instant, by knowledge and [illegible] And the meaning [illegible] Hence the [illegible] effect and cause, being the [illegible]

[illegible] of Brahman which commenced in the fourth chapter. [illegible] knows the cause that they do not decrease." [illegible] he must [illegible] by this opportunity [illegible] manner the effect of true knowledge is [illegible] knows the cause that they do not decrease [illegible] very [illegible] cause that they do not decrease [illegible] provision by understanding, understanding and by work, [illegible] did not produce [illegible] very [illegible] food in the true manner. The [illegible] cause [illegible] in the principal manner [illegible] knows [illegible] principal manner that the cause of the non-decrease of the provisions is the father [illegible] he eats the food" [illegible] knowing [illegible] placed as the ignorant [illegible] food having [illegible] [illegible] not another meaning relative to [illegible]

३. त्रेधात्मानमकुरुतेति मनो वाच प्राणं तान्यात्मनेऽकुरुतेत्यात्मन अभूत नानात्मन्यात्मन अभूत नानोपमिति मनस हि पश्यति मनसा शृणोति कामो सकल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्ह्रीर्धीर्भीरित्येतत्सर्वं मन एव तस्मादपि पृष्ठत उपस्पृष्ट मनसा विजानाति य. कश्च शब्द वागेव सैषा ह्यन्तमायत्तमिदं हि प्राणन्प्राणं व्यान उदान समानमन्न इत्येतत्सर्वं प्राण एतेऽस्मयो वा अकामा वाङ्मयो मनोमय; प्राणमय; ॥

"Three he made for himself," [illegible], mind, speech, and [illegible] these he made for himself. "I was absent in mind I did not see. I was absent in mind. I did not hear." [illegible] manner [illegible] that a person sees with the mind, hears with the mind. Desire deter[illegible] uncertainty [illegible] steadiness.

non-steadiness, shame intellect, fear, all this is the mind alone. Therefore when touched from behind a person knows by the mind. Every sound whatsoever is speech; for it extends as far as the end; for it is not [illegible] of manifestation. The vital air which goes upwards, the vital air which goes downwards, the vital air which goes everywhere, the vital air, which goes [illegible] the vital air which expresses vital [illegible] [illegible] the soul's [illegible] [illegible] [illegible]

speech extends as far as the end," the conclusion of what [illegible] be manifested [illegible] not to be manifested, as [illegible] again as being be manifested [illegible] not to be manifested, as [illegible] what is to be named because its nature is to manifest [illegible] what man feels as a sight and the like, is [illegible] for what man feels as a sight and the like, is [illegible] manifested by some other manifestation. In the same [illegible] manner speech which man feels is not manifested itself. [illegible] (that That the sun removes the [illegible] something [illegible] by anything which man feels sight and something [illegible] which man feels is not an object. [illegible] feeling is, and the mind or man feeling is the effect of speech [illegible] the vital air which goes forwards [illegible] Prāṇa [illegible] expiration [illegible] of the heart which [illegible] and now [illegible] called Prāṇa is derived from Pranayana, [illegible] forwards. The vital air which goes forwards [illegible] Apāna [illegible] forwards from the [illegible] carrying away [illegible] which is everywhere [illegible] Vyana [illegible] from the navel [illegible] throughout the whole [illegible] Vyana [illegible] the function [illegible] Vyānamanal [illegible] the [illegible] of the [illegible] of respiration and Hatol and the cause [illegible] energetic action [illegible] vital air which goes upwards [illegible] Udāna [illegible] the cause of going out of words the function [illegible] of the foot to the head [illegible] which [illegible] Samana because [illegible] Samana carries [illegible] what is eaten and drunk [illegible] place [illegible] function [illegible] the food [illegible] Apāna [illegible] common function [illegible] special function [illegible] and [illegible] with the common effort of the body. [illegible] the [illegible] of the mind and functions of respiration etc. [illegible] life Prāṇa [illegible] having a function and subservient [illegible] the soul is not mentioned but its action has been explained by showing the division of its functions. Expressed are the principal called mind, speech and life [illegible] their relation as subservient to the soul. [illegible] modified [illegible] the modifications commenced by mind, speech and life, as referring to Prajāpati.

Which is that soul, the whole of causes and effects, the thus or thus modified totality which by those who do not discriminate, from want of distinction, is thought to be of the nature of the soul? The mentioned totality is the [illegible] of speech [illegible] modification of life, this also is said for the purpose to [illegible] life.

4. त्रयो लोका एत एव वाङ्मय एवायं लोको मनोमयोऽन्तरिक्षलोकः प्राणोऽसौ लोकः ॥

They are even the three worlds, speech is even this world, mind the atmospheric world, life that world.

The material sphere (Adhibhautika) of those provisions of Prajāpati will now be stated. "They are even mind and [illegible] are even [illegible] worlds, earth atmosphere and heaven. Their distinction is "speech is even this world," mind the atmosphere, and life that world.

5. त्रयो वेदा एत एव वागेवाऽयं मन एवासौ प्राण एवासौ ॥

They are even the three Vedas; speech is even the Ṛg Veda, mind the Yajur Veda, and life the Sama Veda.

6. त्रयो देवा एत एव वागेव देवो मन एव देवः प्राण एव देवः ॥

They are even the gods, the forefathers and men, speech is even the gods, mind the forefathers and life men.

7. त्रयो लोका एतेन एव मन एव पितरः प्राणो मनुष्याः ॥

They are even father, mother and child, mind is even the father, speech the mother, and life the child.

[illegible] in the same manner "They are even," etc., the meaning of these words is plain.

8. विज्ञाते विज्ञात्यमविज्ञातमेव तद् यत् किंच विज्ञातं तावदेव
वाग्वा विज्ञाता प्राणो तद्वत्तावत् ॥

They are even what [illegible] known which is wished to be known and which is not known; whatever [illegible] speech [illegible] known speech [illegible] which [illegible] preserves a person.

They are even what [illegible] known which is not [illegible] known; whatever [illegible] speech [illegible] known speech [illegible] which [illegible] preserves a person. [illegible] known [illegible] speech [illegible] known [illegible] speech [illegible] known [illegible] speech

[illegible] of this speech is earth the body, as fire is its nature, its nature is earth. Therefore as far as speech *extends* so far *extends* the earth, so far fire.

The material extent of speech, mind and life has been explained now their sphere is experienced by [illegible] [illegible] of this speech which shows [illegible] [illegible] Prajapati [illegible] earth has been [illegible] [illegible] [illegible] [illegible] [illegible] earth [illegible] [illegible] [illegible] [illegible] [illegible]

extends, so far extend the waters, so far extends the [illegible] They are even [illegible] [illegible] Whosoever worships [illegible] [illegible] [illegible] world [illegible] whosoever worships them as infinite [illegible]

Agni [illegible] the life, nor [illegible] the text [illegible] Prajāpati, not the life which [illegible] described immediately before [illegible] the warmth [illegible] effect, the locality for [illegible] "that moon [illegible] far extent [illegible] far having [illegible] water and being [illegible] [illegible] sphere [illegible] them, or, besides them, there [illegible] whatsoever either effect or cause. But [illegible] Prajāpati. "They," speech, mind and life "are equal [illegible] the same extent, are so far pervading, so [illegible] are present in all bodies, for a body cannot be conceived without cause and effect, for it is said that [illegible] cause and effect. [illegible] worships them, which are of the nature [illegible] Prajāpati [illegible] the reward in an offerer [illegible] worship [illegible] what mean [illegible] [illegible] [illegible]

substance of [illegible] days and nights meaning lunar [illegible] parts. His fixed permanent part" remains as the sixteenth, as the part having which completes the sixteenth. "He [illegible] and wanes by the nights, by the lunar days which are called parts. [illegible] the first day of [illegible] and by these [illegible] the moon. Prajapati gets for [illegible] night [illegible] of the [illegible] grow by the increasing part (kala) until the orb is full at the day of the full moon; it wanes by the decreasing parts in the dark half of the lunation, [illegible] the permanent part remains in the dark night. [illegible] Prajapati [illegible] substance of time. "at the day of the [illegible] part which [illegible] permanent part [illegible] water and all that [illegible] abiding during the dark night, "in then the next day, [illegible] part.—In the following manner is Prajapati of five-fold nature. The heaven and the sun are the mind the father.— [illegible] the wealth, because by their increase [illegible] are like wealth [illegible] Prajapati [illegible] principle even [illegible] the moon having that [illegible] part, [illegible] change [illegible] do- [illegible] accordingly [illegible] ago. The Smṛti [illegible]

creature under [illegible] Very good [illegible] but yet it must not be said, that [illegible] make an exception for any [illegible] day [illegible] dark night or an exception for [illegible] ng of the moon. What then does it mean? [illegible] the [illegible] "

> [illegible] संवत्सरः प्रजापतिः षोडशकलोऽयमेव स यत्पञ्चदशेऽह्नि [illegible] पञ्चदशकलः [illegible] कला स [illegible] च [illegible] च [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ॥

That Person who under the likeness of the year is possessed of sixteen parts, is even this. That "this" [illegible] and wanes even by wealth.

It is well known, that the soul is like the nave of [illegible] he suffers the loss of all, if he lives, he is bare of the periphery, as it is said.

"That Prajapati" bearing the name of the invisible, "who under the likeness of the year is possessed of sixteen parts," must not be thought as absolutely [illegible] "He is the person [illegible] who knows, that Prajapati whose nature consists of the three provisions, is like himself by the similarity with what is he Prajapati? The answer [illegible] the wealth in cows, etc., of a person who [illegible] the fifteen parts. For the sake of his completeness "he sows, the sun is his self, is his "the

knowing person of sixteenth part, representing the permanent [illegible] wealth [illegible] it is well known [illegible] wealth [illegible] represented by the family [illegible] property, suffers disease, if he wears [illegible] has [illegible] property [illegible] wealth represented by [illegible]

16 अथ यथा नाव नाया मनुष्यलोकः पितृलोको देवलोक इति सोऽयं मनुष्यलोकः पुत्रेण जय्यो नान्येन कर्मणा कर्मणा पितृलोकः पितृलोको विद्यया देवलोको देवलोको वै लोकानां श्रेष्ठस्तस्माद्विद्यां प्रशंसन्ति ॥

Again there are verily three worlds, the world of man, the world of the fathers and the world of the gods. The world of man is to be conquered by a son, not by any other work, the world of the fathers by sacrifice, the world of the gods by knowledge. The world of the gods is the best among the worlds. Therefore they praise science.

It has been explained here by five-fold work in connection with science, the wealth of the gods, Prajapati is praised of the nature of the three provisions, it has afterwards been said how the wealth of a man is represented by the family. There in the former section it has only generally been understood that a son, work and sacrifice, knowledge of the Veda with reference to ceremonies are causes of obtaining the worlds, but the rule of the special connection of a son, etc. with the effect which is the obtaining of the worlds, has not been

understood. To explain the special connection of the effects with their causes. [illegible] the present section is commenced. The term "again" has the object to connect the sentence "there are verily [illegible] how certainly three worlds," alone fit to be causes, stated by the Sage [illegible] rather more [illegible] We are [illegible] by? The answer [illegible] world of man [illegible] world of the fathers [illegible] world of the gods. Am not [illegible] world of man [illegible] by [illegible] office of a son [illegible] how [illegible] Kaushitaki, [illegible] rewards be said [illegible] by any other work [illegible] knowledge, [illegible] work [illegible] (Agni) [illegible] world of [illegible] gained, and not by a [illegible] by knowledge [illegible] the world of the gods," not by a son, not by work [illegible] world of the gods [illegible] praise, "among the" three "worlds" "Therefore they praise science." [illegible] the causes of [illegible]

17 अथ [illegible] पुत्रान् [illegible] लोकं इति स पुत्रः प्रत्याहं ब्रह्मचर्यं पाप्मभ्यो लोक इति यदि [illegible] संवेदा यद्य इत्येकधा [illegible] लोक [illegible] स यदनु [illegible] प्राण यद्वा [illegible] विद्याने स यद्येतन [illegible] कृत्वा भवति सन्नादेन [illegible] सन्नापुत्रो नाम स पुत्रेणास्मिंल्लोके प्रतिष्ठित्यथैनमेते देवाः प्राणा अमृता आविशन्ति ॥

Hence again the making over. When *the father* thinks he is to die, then he says to his son, "Thou art Brahman, thou art the sacrifice, thou art the world." The "son repeats, "I am Brahman, I am

[illegible]

In [illegible] manner the three causes [illegible] and knowledge [illegible] [illegible] [illegible]

"instruct a son" under the expectation that he will be a pure Lokya [illegible] of the worlds. When he [illegible] after having de[illegible] knowledge [illegible] from the world [illegible] [illegible] pursuit [illegible] [illegible] in the [illegible] [illegible] [illegible]

[illegible] effect is that of hunger [illegible] because it has been [illegible] that the effect derived from water and food and pleasure [illegible] connection with [illegible] three provisions are again pronounced [illegible] passage referring to [illegible] [illegible] from the nature [illegible] [illegible] the passage [illegible] and [illegible] from the connection with [illegible] form and work [illegible] passage [illegible] [illegible] that the three causes which [illegible] work effects [illegible] and [illegible] the nature of [illegible] because the passage [illegible] to show that the effect [illegible] the three causes [illegible] the nature of the three provisions

18 पृथिवी चैवाग्निश्च ते वाग्विद्युतिः सो [illegible] तद्यदिदं किंचैतदेव तदभवति ॥

From the earth and the fire the divine speech enters [illegible] This speech is very divine as which whatever he says comes to pass.

From the earth and the fire the divine speech in the form of the rulers [illegible] and night, on or by [illegible] has made over his [illegible] [illegible] speech as characterised by earth and fire is the last cause of the speech of all, for speech is obstructed by the faults of the attachment, etc., with reference to the internal organs and as the faults of a person who has knowledge are removed [illegible] speech pervades him like water and the man feasts [illegible] of a night in the breaking of what concealed them for [illegible] a verse. This is the sense of the words. From the earth and the fire the divine speech enters [illegible] That speech is very divine, free from the faults of untruth and the like, pure, by which divine speech whatever he says either for himself or another

comes to pass," that is to say, his word is not in vain, is not obstructed.

19 दिवश्चादित्याच्च देवं मन आविशति सदा देवं मनो येनाप्नोत्यसौ मनसा न शोचति ॥

From the sky and the sun divine mind, enters him [illegible] joyful, henceforth he does not grieve.

In the same manner, "From the sky and the sun the divine mind enters [illegible] [illegible] by [illegible] [illegible] which he [illegible] [illegible] [illegible]

holy approaches [illegible] for sin does not approach the gods.

In the same manner: "From the waters and the [illegible] he sees no [illegible] reason him. That very [illegible] divine [illegible] of [illegible] nature? The answer is: Which whether [illegible] [illegible] the [illegible] [illegible] of [illegible] or [illegible] [illegible] [illegible]

य एवं वेद य एवंविदा स्वधर्मेणानुशस्यानुशस्य हैवाभिजयति
विजयं जयत्याशिषम् ॥

Next [illegible] the celebration of observance [illegible] When they were [illegible] with the words [illegible] With the words [illegible] with the [illegible] I will [illegible] Death being [illegible] Here [illegible] They [illegible] They [illegible] moving, not suffers, is not injured. Well then, let us all become of the nature of him." Thus all of them [illegible] "Therefore they are called by the "Prāṇas". After him, who this knows, is verily called [illegible] Whoever [illegible] after having [illegible]

[illegible] There are [illegible] of the acts of worship. And the [illegible] upon this [illegible] be conceived under the idea of observance? "Prajāpati [illegible] after having created [illegible] creation the acts which mean the organs, speech and others for being capable of [illegible] and [illegible] organs. Again [illegible] with each other. If [illegible] speech kept the observance. If there is knowledge [illegible] who does not require rest from [illegible] business, let him show his prowess. In the same manner, with the words, — "I will see [illegible] I will hear [illegible] manner [illegible] fatigued." "Again he," death in the form of fatigue, "did not make his own that *life*," the principal life. "They," the [illegible] central life" which even now not fatigued by him [illegible] enters upon its work.

"He verily is amongst us the best," the most praiseworthy, the greatest, "who moving and not moving [illegible] let us consider ourselves as life. Having "thus" understood [illegible] observances are [illegible] death [illegible] because of [illegible] observance of [illegible] by the nature of [illegible] by its nature [illegible] and by [illegible]

Rated

nature is manifest. The other organs get their nature,—namely, without discriminating could move, for only after the action of moving the are observed to engage in their own work. Therefore the speech and the hands are named by the name of life. Prajapati said: After him he who person, who in this manner knows that all the organs have the nature of life and are called by the term Prana, is verily co-eval with the sun by the people. The unity in which he who thus knows [illegible] gets famous by the name of the wise person is not but family as the [illegible] of Tapas. Whosoever [illegible] in the manner [illegible] knows that speech and the other organs have the nature and the name of life gets a reward of such a kind. Again: Whosoever [illegible] among his kinsmen [illegible] knows the nature of [illegible] wasted in this body [illegible] having wasted this air out in a sudden [illegible] what refers to the soul in the manner and manner. The knowledge of the nature of life [illegible] is stated to broaden the exposition of what refers to the superintendence of deities.

२३. अनाकाशं स्यान्नियान्यवाक्यिनिष्ठिं सत्यात्मक्रियादिभ्यः वा
स्यात्प्रतिनि सन्दमा [illegible] देवता [illegible] स [illegible]
प्रधानो मध्यमः प्राण [illegible] देवता [illegible]
[illegible] देवता न [illegible] सयानन्दमिनः देवता [illegible] ॥

Next what refers to the superintendence of deities. With the words, "I will burn," this kept the observance, with the words, "I will heat," the sun, with the words, "I will shine," the moon. In the same manner [illegible] other deities according to their divine nature. As [illegible] appears Vayu, the air, amongst these deities, [illegible] Vayu. This Vayu indeed is [illegible]

Next what refers to the superintendence of deities. The thinking as to the deities is described. In the question, of which special deity is it best to keep the observance? [illegible] in the former [illegible] what referred to the soul. "With the words, 'I will burn,' this kept the observance, with the words, 'I will heat,' the sun, with the words, 'I will shine,' the moon. In the same manner [illegible] other deities according to their divine nature. Here is an illustration. As this centre [illegible] with reference to [illegible] among these organs, speech and the other was not seized by death, was not compelled to cease from its work, was not disturbed in its own observance of life, so is not "Vayu amongst those deities," Agni and others, for the other deities. Agni and [illegible] speech [illegible] regard [illegible] divine nature [illegible] works [illegible] Vayu [illegible] "this Vayu indeed is an unmanifested deity." The [illegible] to the soul and the superintendence of deities [illegible] in this manner been considered, it is a contained [illegible] the observance of the nature of Vayu [illegible]

२३ [illegible] यत्र च [illegible]
[illegible] स [illegible] ॥

Here follows this Śloka—"Whence the sun rises and where he sets," he verily rises from life and sets into life. "[illegible] the gods made Their sacred law. This [illegible] today, this [illegible] tomorrow." Who [illegible] then any will also observe [illegible] day. There [illegible]

follow only one observance of breathe in him expire. As an deed not seize it. If a person follows [illegible] accomplish it. Thereby a person [illegible] and living in the same world [illegible]

Here an elucidation of the said meaning follows. [illegible] Whence from which [illegible] reference [illegible] life (as regards its reference to the small as made by the [illegible] and at the sleeping-time of men [illegible] made," kept "their sacred law". [illegible] speech and others and fire and others, having before [illegible] the observance of life and the observance of Vāyu [illegible] [illegible] [illegible]

community; for it is in common to all the names, it is the Brahman of them; for it upholds all names.

This manifested world characterised as cause and effect, either the reward which comes in obtaining the nature of the Hiraṇyagarbha body, which have been the nature of the Hiraṇyagarbha body, which have been [illegible] being [illegible] to be [illegible] of [illegible] and [illegible] being [illegible] which [illegible] [illegible] [illegible]

the general idea of forms, all that may be manifested. For from the latter all forms spring forth, the same is their community; for it is common to all the forms. It is the Brahman of them, for it upholds all forms."

3 अथ कर्मणामान्मन्येतैतदामुक्यमना हि सर्वाणि कर्माण्युन्निष्यन्दन्ते तदाहुः सामैनानि सर्वे कर्मानि सम्मन्दन्ते ब्रह्मैनानि सर्वाणि कर्माणि बिभर्ति तदेतदृचाभ्युक्तं सहकर्मणामान्मुक्या एक मेकमेवैतं तदेतदनृचं सत्येन छन्नं प्राणो वा अनृतं नामरूपे सत्यं साम्याग्नं प्राणस्तमः ॥ *

Further, the works are self (Ātmā), the actor is their foundation; for from the same all works spring forth, this is their community, for it is common to all works; it is the Brahman of them, for it upholds all works. Those three are existing, one that self (Ātmā): that self, one existing, is the three. This immortal being is concealed by existence. Life is verily the immortal being, [illegible] existence. By them that life is concealed.

Further, as special works, as well such as taking food, [illegible] refer to motion, are said to be [illegible] through [illegible] of effect. How? All special works are self, the body, the ground [illegible] are [illegible] works of self. For [illegible] said that by [illegible] people performing their work. Moreover, [illegible] the doer every work is [illegible] started. Therefore by [illegible] being [illegible] there in the body, as lower work, the Rishers [illegible] of work, is the fruit [illegible] them, not become as before. Thus have name, form and work as [illegible] before being in mutual dependence being the [illegible] cause of manifestation and being [illegible] the mutual destruction are like the mutual support of the

three vows of the devotee," "existing one". Why is the idea of unity connected with the self? It is answered. "That self," that lump, the combination of cause and effect, in the same manner as in the following passage (R. A. 1. 5, 3) * Thus modified is he soul the modifications of mind, speech and [illegible] for so far extend this all both manifested and unmanifested, as name, form and work.

The self (soul) one," the combination of effect and cause existing," in relation to the soul, the elements and the [illegible] in the three," as defined, name, form and work. This immortal being [illegible] to be mentioned," is concealed by existence. The self explains the meaning of the preceding sentence. Life is the immortal being [illegible] internal [illegible] work being the same with the soul, immortal, indestructible. "Name and form are existence"; they have the nature of effects and abide in the body; but life having the nature of cause and being the support of them, "is concealed," not manifested by them, which are external, corporeal, liable to increase and decrease, and mortal. The fourth* chapter is commenced for the purpose to show, that the soul, the object of knowledge, must be comprehended.

To subdue his mind, his senses and his speech.

The fourth chapter of the Brāhmaṇa, the second of the Upaniṣad.

SECOND CHAPTER

FIRST BRAHMAṆA

1. समाप्तकिरिन्नूनानो [illegible] आस स हावाचाजातशत्रुं काश्यं ब्रह्म ते ब्रवाणीति स हाचाजातशत्रुः सहस्रमेतस्यां वाचि दद्मा जनका जनक इति वै जना धावन्तीति ॥

There was a great speaker Gârgya the grandson of Balaka. He said to Ajâtaśatru, the king of Kâśi "Let me explain to thee (the nature of) Brahman" (1). Ajâtaśatru said—"For such a word (2), I will give [illegible] (saying) 'Janaka, Janaka' (3) people verily run (after a man of such a character).

(1) It is to be noted that the difference between knowledge and ignorance has been hinted, and somewhat modestly described, in the second, knowledge, or the science relating to Brahman is set forth. This is done in the form of a narrative in which the Brahmaṇa Gârgya represents the imperfect disciple and the nature of Brahma, while King Ajâtaśatru represents the perfect knowledge of Brahman with a view to showing that knowledge cannot be obtained by mere arguing, in consequence of the subtle nature of its object and that it requires not a simple believing in the existence of Brahman, and a teacher who has a full knowledge of him. S

(2) Even for the mere words, whether thou be able or not to explain Brahman.

(3) "Janaka is a liberal donor, Janaka is a zealous bearer" S.

2. स होवाच गार्ग्यो य एवासावादित्ये पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मैतस्मिन्संवदिष्ठा अतिष्ठा सर्वेषां भूतानां मूर्धा राजेति वा अहमेतमुपास इति स य एतमेवमुपास्तेऽतिष्ठा सर्वेषां भूतानां मूर्धा राजा भवति ॥

Gârgya said,—"I adore as Brahman the spirit who abides in the sun" (1). Ajâtaśatru said,—"Do not boast, do not boast of him. Knowing that, excelling all beings he is their head, their king, I adore that spirit." Whoever thus adores him, excels all beings and becomes their head, their king."

(1) The spirit who abiding in the sun and in the eye has entered the heart through the eye.—S

3. स होवाच गार्ग्यो य एवासौ चन्द्रे पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मैतस्मिन्संवदिष्ठा बृहत्पाण्डरवासाः सोम राजेति वा अहमेतमुपास इति स य एतमेव मुपास्तेऽहरहर्ह सुप्रतो भवति नास्यान्नं क्षीयते ॥

Gârgya said,—"I adore as Brahman the spirit who abides in the moon" (1). Ajâtaśatru said,—"Do not boast, do not boast of him. Knowing, that he is great, clothed in a white dress (2), Soma (3), (and) king, I adore that spirit." For him who thus adores him as day by day produced and reproduced the Soma, his food does not decrease."

(1) And in the mind.—S.

(2) Because water is the body of life in the form of the moon.—S.

(3) As Soma, the moon-plant, in the sacrifice.—S.

4. स होवाच गार्ग्यो य एवायं विद्युति पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा मा मेतमभिवदेति वा अहमेतमुपास्ते इति स य एतमेवमुपास्ते तेजस्वी ह भवति तेजस्विनास्य प्रजा भवति ॥

Gargya said,—"I adore as Brahman the spirit who abides in lightning" (1). Ajātaśatru said,—"Do not boast, do not boast of him. Knowing, that he is glorious, I adore that spirit. Whoever thus adores him, becomes glorious; glorious becomes his offspring."

(1) In the lightning, in the skin, and in the heart.—S.

5. स होवाच गार्ग्यो य एवायमाकाशे पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा पूर्णमदः पूर्णमिदं वा अहमेतमुपास इति स य एतमेवमुपास्ते पूर्णं प्रजया पशुभिर्भवति ॥

Gargya said, "I adore as Brahman the spirit who abides in the ether" (1). Ajātaśatru said,—"Do not boast, do not boast of him. Knowing, that he is full and immovable, I adore that spirit. Whoever thus adores him, has plenty of offspring and cattle and his offspring is never removed from this world."

(1) In the ether as element and also in the ether of the heart.—S.

6. स होवाच गार्ग्यो य एवायं वायौ पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा इन्द्रो वैकुण्ठोऽपराजिता सेनेति वा अहमेतमुपास इति स य एतमेवमुपास्ते विजिष्णुरपराजिष्णुर्भवत्यन्यतस्सेनायाः ॥

Gargya said,—"I adore as Brahman the spirit who abides in the wind" (1). Ajātaśatru said,—"Do not boast, do not boast of him. Knowing, that he is Indra, whose strength is indomitable and whose hosts are unconquerable, I adore that spirit. Whoever thus adores him, becomes a conqueror, is unconquerable by foes, and conqueror of his step-brothers."

(1) In the wind, in the vital air of the body, and in the heart.—S.

7. स होवाच गार्ग्यो य एवायमग्नौ पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा विषासहिरिति वा अहमेतमुपास इति स य एतमेवमुपास्ते प्रत्यवसहैव भवति प्रत्यवसहास्य प्रजा भवति ॥

Gargya said, "I adore as Brahman the spirit who abides in the fire" (1). Ajātaśatru said,—"Do not boast, do not boast of him. Knowing, that he is a destroyer, I adore that spirit. Whoever thus adores him, becomes a destroyer and his offspring becomes a destroyer."

(1) And in the understanding of the heart.—S.

8. स होवाच गार्ग्यो य एवायमप्सु पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा प्रतिरूप इति वा अहमे

तमुपास्स इति स य एतमेवमुपास्ते प्रतिरूपः हैवैनमुपगच्छति नाप्रतिरूपमयो प्रतिरूपोऽस्मज्जायते ॥

Gargya said,—" I adore as Brahman the spirit who abides in the waters" (1). Ajātaśatru said,—Do not boast, do not boast of him. Knowing, that he is the same (2), I adore that spirit. Whoever thus adores him, honoured as the same, not as not the same, Again from [illegible] born what is the same with him" (3).

(1) In the waters, in the semen and in the heart.—Ś

(2) In the Śruti and Smṛti.—Ś

(3) A son like himself

[illegible] स होवाच गार्ग्यो य एवायमादर्शे पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संविदिष्ठा मृत्युरिति वा अहमेतमुपास इति स य एतमेवमुपास्ते सर्वेषु लोकेषु सर्वासु प्रजासु सर्वेषु वेदेषु सन्निगच्छति सर्वाः स्वानभिसंपद्यते ॥

Gargya said [illegible] I adore as Brahman the spirit who abides in the looking-glass" (1). Ajātaśatru said [illegible] do not boast of him. Knowing that he is [illegible] I adore that spirit. Whoever thus adores him [illegible] and respected in his offspring, he overcomes in splendour [illegible] those with whom he meets."

(1) In the looking-glass or other reflective things and in the heart.—Ś

[illegible] स होवाच गार्ग्यो य एवायं [illegible] पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संविदिष्ठा मृत्युमिति

वा अहमेतमुपास इति स य एतमेवमुपास्ते सर्वेषु हैवास्मिँल्लोक आयुरेति नैनं पुरा कालात्प्राणो जहाति ॥

Gargya said,—" I adore as Brahman the spirit who, when [illegible] is followed by noise (1). Ajātaśatru said,—" Do not boast, do not boast of him. Knowing that he is life, I adore that spirit. Whoever thus adores him, obtains the full age in this world; life does not leave him before the (appointed) time."

(1) Life.

[illegible] स होवाच गार्ग्यो य एवायं दिक्षु पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संविदिष्ठा द्वितीयाऽनपाय इति वा अहमेतमुपास इति स य एतमेवमुपास्ते द्वितीयवान् भवति नास्मात्प्रतीयते ॥

Gargya said,—" I adore as Brahman the spirit who abides in the quarters" (1). Ajātaśatru said, [illegible] Do not boast, do not boast of him. Knowing that he is double and inseparable (2) I adore him. Whoever thus [illegible] and [illegible] [illegible] part from him."

(1) In the quarters, in the ear and in the heart.—Ś.

(2) Like the Aśvins who are the tutelary deities of the quarters.

(3) By the number of his servants.—ĀG.

[illegible] स होवाच गार्ग्यो य एवायं छायामय पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संविदिष्ठा मृत्युमिति वा अहमेतमुपास

इति स य एतमयमुपास्ते सर्वं ह ऐवास्मिंस्तदक्ष अस्तुरिति नेत पुत्र कालान्मृत्युरागच्छति ॥

Gārgya said, "I adore as Brahman the spirit who abides in the shadow (1). Ajātaśatru said,—"Do not [illegible] knowing that he is death, I adore [illegible] spirit. Whoever thus worships [illegible] this [illegible] world, death does not approach him before the time."

(1) The spirit, abiding in the shadow, externally as darkness and internally in the heart as ignorance.

13. स होवाच बालाकी यो वै प्रतिशयानस्य पुरुषस्य प्रज्ञात्मा ब्रह्मणस्य इति स हैवाजातशत्रुर्मैतस्मिन्सन्दिष्ट आसन्नमुपास इति स य एतमेवमुपास्ते आसन्नमस्य सर्वे वशे भवति स ह सूर्यायस्य गार्ग्यः ॥

Gārgya said, "I adore as Brahman the spirit who abides in the soul" (1), (in self). Ajātaśatru said,—"Do not boast to me of boasting knowing that he is possessed of [illegible] (2), adore that spirit. Whoever thus adores him [illegible] in this world possessed of son and also his offspring." Then Gārgya was silent.

(1) The spirit abiding in the soul, is Prajāpati and in the intellect of the heart.

(2) Of much understanding.

14. स होवाच बालाकिरुपेयां त्वेत्यनादृत्य वै मैतावता विदितं भवतीति स होवाच गार्ग्य उपैष्यामीति ॥

Ajātaśatru said,—"Does (Brahman) so far extend?" (He answered, "So far." Ajātaśatru said, "Brahman is not comprehended by a knowledge which so far extends only." (1) Gārgya said, "Let me approach thee as disciple."

(1) Why then sayest thou boasting,—I will teach thee the nature of Brahman?

15. स होवाचाजातशत्रुः प्रतिलोमं चैतद्यद्ब्राह्मणः क्षत्रियमुपेयाद्ब्रह्म मे वक्ष्यतीति कं वै त्वा ज्ञपयिष्यामीति स प्रसारयाञ्चकार तौ ह पुरुषं सुप्तमाजग्मतुस्तमेतैर्नामभिरामन्त्रयाञ्चक्रे बृहन् पाण्डरवास सोमराजन्निति स नोत्तस्थौ तं पाणिना पेषं बोधयाञ्चकार स होत्तस्थौ ॥

Ajātaśatru said,—"It verily goes against the grain that a Brāhmaṇa should approach a Kṣatriya for the purpose of learning the nature of Brahman from him. I will explain (him) to thee." (Thus saying) he took him by the hands and rose. They went to a man who slept. They called him by the name, "Mighty one, clad in white garments, Soma, king!" [illegible] Squeezing him with the hand, he awoke him. He then arose.

16. स होवाचाजातशत्रुर्यत्रैतत्पुरुषोऽशयिष्ट क्व वा एतदभूत्कुत्र एतदागादिति तन्न ह न मेने गार्ग्यः ॥

Ajātaśatru said,—"Where was the spirit whose nature is like knowledge, at the time when he thus profoundly slept? Whence did he come?" Gārgya said, "I not know this."

17 स [illegible] पुरुषस्तदेषां प्राणानां [illegible] विज्ञानमयस्य च यथाऽन्तर्हृदय आकाशस्तस्मिञ्छेते तानि यदा गृह्णात्यथ हैनत्पुरुषः स्वपिति नाम तद्गृहीत एव प्राणो भवति गृहीतो वाग् गृहीतं चक्षुर्गृहीतः श्रोत्रं गृहीतं मनः ॥

A,Atavatra said,—" When the spirit whose nature [illegible] knowledge [illegible] slept therein (in the ether) (4). When the spirit drawn in that (knowledge of the senses), then he sleeps indeed. [illegible] drawn in (5), speech is drawn in, the eye is drawn in, the ear is drawn in (and mind is drawn in).

(1) The soul in its independent nature.—S

(2) The intellect of [illegible] heart in which Brahman rotho [illegible]

(3) [illegible] of the senses of man [illegible] the [illegible] withdraw the senses from [illegible] object [illegible] to the heart [illegible] good [illegible] nature of [illegible]

(4) The soul within its own self.

(5) Means here according to Śaṅkara, the senses of smelling

18 स यत्रैतत्स्वप्न्यया चरति ते हास्य लोकास्तदेव महाराजो भवत्येव महाब्राह्मण इतिहासं निगच्छति स यथा महाराजो जानपदान्

गृहीत्वा स्वे जनपदे यथाकामं परिवर्तेतैवमेवैष एतत्प्राणान् गृहीत्वा स्वे शरीरे यथाकामं परिवर्तते ॥

" When he is in the state of dream, then become such conditions as the following his waking, then he becomes like a great king, like a great Brahmaṇa, he proceeds as it were to higher and lower places. As a great king, assembling his followers, sends them about in [illegible] according to [illegible] pleasure, so that superresent [illegible] organs, sends them about in his body according to his pleasure

19 अथ यदा सुषुप्तो भवति यदा न कस्यचन वेद हिता नाम नाड्यो द्वासप्ततिः सहस्राणि हृदयात्पुरीततमभिप्रतिष्ठन्ते तासु प्रत्यवसृप्तः पुरीतति शेते स यथा कुमारो वा महाराजो वा महाब्राह्मणो वातिक्रामन्त्येतत्सर्वं सैवं प्राज्ञेनात्मनेदं सर्वं परिष्वक्तो न बाह्यं किञ्चन वेद ॥

" Again when he profoundly sleeps, he does not know of anything. There are 72,000 (1) arteries called the good, which from the heart proceed everywhere to the body. Returning with them he sleeps in the body. As a youth, or a great king or great Brahmaṇa, sleeps, enjoy [illegible] knowledge) sleep

(1) Kauṣ Prana Upanisad 3 6

20 स यथा सोम्य वयांसि वासोवृक्षं सम्प्रतिष्ठन्ते एवं ह वै तत्सर्वं परे आत्मनि सम्प्रतिष्ठते पृथिवी च पृथिवीमात्रा च आपश्च अपोमात्रा च तेजश्च तेजोमात्रा च वायुश्च वायुमात्रा चाकाशश्च आकाशमात्रा च चक्षुश्च चाक्षुषं च श्रोत्रं च श्रोत्रियं च मनश्च मनोमात्रं च त्वक्च त्वङ्मात्रा च घ्राणं च घ्राणमात्रा च रसश्च रसमात्रा च वाक्च वाङ्मात्रा च हस्तौ च हस्तमात्रा च आदानं चादानमात्रा च उपस्थश्च उपस्थमात्रा च पायुश्च पायुमात्रा च पादौ च पादमात्रा च बुद्धिश्च बुद्धिमात्रा च मनश्च मनोमात्रा च तेजश्च तेजोमात्रा च एतत्सर्वं परे आत्मनि सम्प्रतिष्ठते परमात्मा ह्येवैषां सर्वेषां परमः परमात्मा ह्येवैषां सर्वेषां परमः परमात्मा ह्येवैषां सर्वेषां परमः ॥

"As the spider proceeds along with its web, as little sparks proceed from fire, so proceed from that soul all organs, all worlds, all the gods, all beings. The nearest conception of him is this: that he is the truth of truth. The organs are the truth, he is the truth of them" (1).

(1) What "the truth of truth" means will be explained in the two next Brāhmaṇas.—S

SECOND BRAHMAṆA (1)

1 यो वै स [illegible] सूत्रं [illegible] सूत्रेण [illegible] सूत्रं [illegible] स [illegible] दिशो [illegible] दिशो [illegible] एतमेवाधीयमि प्रयोधान प्राणः स्थूणान्नं दाम ॥

Wherever and when [illegible] animal with its clever, the upper part of [illegible] and to rope, [illegible] the seven orifices, brother's sons (2). The young animal is the current life (3). This (4) is its [illegible] this (5) the upper part of its abode. Life (6) is the pillar, food the rope (7).

(1) The connection between the former and the present Brāhmaṇa is shown by Śaṅkara, as follows: The topic of Brahman has been introduced by the words "I will explain Brahman" (p. 3 [illegible]) and declared "The one Brahman is he from whom the world is produced, of whom it consists and into whom it is dissolved; of what nature again is the world, which is produced and

dissolved? It consists of the five elements, which are subject of name and form. Moreover it has been said that name and form are truth (satya). The truth of truth consisting of the five elements is Brahman. Why again are the elements truth? This question is answered by the Brāhmaṇa, which has object to show the nature of what has form and what is without form. On account of their having form and not having form, the elements, consisting of effect and cause are truth, and this [illegible] organs. Prana [illegible] nature (Satya) of the elements, consisting of cause and effect the two next Brāhmaṇas are commenced. This Upaniṣad is to be explained, for Brahman is determined as the truth of the truth by the determination of the reality (satya) of effect and cause. There (in the former Brāhmaṇa) it has been said, "The organs are the truth, he is the truth of them." Here by the connection of the Brahma Upaniṣad in this manner, "Which are the organs, of which nature, their objects and which the Upaniṣads," the text determines the nature of the causes in the same way, as walls, gardens, etc., seen on a road are determined.

(2) For the sons of a brother may be inimical or friendly. Here [illegible] attachments, the objects of [illegible] senses is denoted by the brother's sons. The senses are the seven orifices by which objects are perceived, the attachment produced by them is the brother's sons.—S

(3) The subtle body dwelling in the midst of the body subject to it are the organs; it is a babe, because it is unwitted, while the senses are keen with regard to their objects.—S

(4) The body [illegible]

(5) The head with its seven orifices.—S

(6) Life means, according to Śaṅkara, the strength produced by food; according to others, respiration.

(7) By which the young animal is bound to the pillar.

2 तमेतं समाधिनाप उपनिषदं तथा इमा अन्नस्य लोकिन्य राजय

स्वाभिमतस्य [illegible] या अन्नमयस्तामिः पर्यन्या या

[illegible]

The seven devas who cause (us) indestructibility [illegible], surround [illegible] the infant [illegible] pang, viz. Rudra shores it with the red lines in the eye, Parjanya with the water in the eye, [illegible] with the sight, Agni with the black in the eye, Indra with the white, the earth adores it with the lower and the heavens with the upper [illegible]. The food of him is not destroyed who thus knows it.

(1) Thus [illegible] Agni [illegible]. They cause the indestructibility of food.

(2) The bats, when dwelling in the upper part of the [illegible] eye [illegible]

1. [illegible]

The [illegible] verse. "There [illegible] whose mouth is below and [illegible] is above [illegible] of various [illegible] seven [illegible] and [illegible] with Brahman." The [illegible] whose mouth is below and whose foot is

above, is the head - for it is like a cup with mouth below and foot above. "Therein is put glory of various kinds." With the various kinds [illegible] the [illegible] verse means the vital airs (2) [illegible] in [illegible] there are seven Rsis." "With the Rsis it means the vital winds."

Speech is the eighth, as communicating with Brahman, for speech as the eighth communicates with Brahman (3).

(1) As the Soma-juice in the cup.—S

(2) The vital airs by which the senses are moved in the performance of their functions

(3) Brahman is the whole of sounds, and speech has communication with it, by pronouncing it.—A. G.

1. [illegible]

[illegible] (our) is Gautama, the other Bharadvaja. These eyes are Visvamitra and Jamadagni; this is Visvamitra, the other Jamadagni. These (nostrils) are Vasistha and Kasyapa; this is Vasistha, the other Kasyapa; speech is Atri; for by speech food is consumed, for Atri is verily derived from the root Atta (to eat, consume), he is the consumer of all. All becomes the food of him who thus knows.

THIRD BRAHMANA

1 द्वे वाव ब्रह्मणो रूपे मूर्तं चैवामूर्तं च मर्त्यं चामृतं च स्थितं च यच्च सच्च त्यच्च ॥

There are two modes (1) of Brahman (2), what has form, and what has no form (3), the one mortal, the other immortal, again finite the one, and the other infinite (4), again the one existing and the other beyond.

(1) I use mode here in the sense of "accidental modification of substance."

(2) Brahman the supreme soul, who, in his absolute nature, is without those two modes.—S

(3) At the time that their differences are not evolved. These differences are stated afterwards.—S

(4) Sthitam yacca vyapakam yat sthasnu yacca yatha yadvyapyapadhichinnam. What is stationary stated what after motion has the tendency to stand, and what moves, therefore what is pervading, unlimited.

2 तदेतन्मर्त्यमेतदमृतमेतत्स्थितमेतत्सच्चैतत्त्यच्चैतन्मूर्तं चैतदमूर्तं चैतत्स्थितं चैतद्यच्च सच्चैतद्यच्च त्यच्चैतद्यन्मूर्तं तन्मर्त्यं तदमूर्तं तदमृतं तत्स्थितं तद्यत्स्थितं तत्सच्च तद्यत्सच्च तत्त्यच्च तद्यत्त्यच्च तद्वायु च खं च पूर्वं च परं च तस्माद्वायु च खं च पूर्वं च परं च सर्वमिदमिदं सर्वं तद्यदिदं सर्वं तदिदं तद्यदिदं तदिदं तद्यदिदं तदिदं तद्यदिद

accordance with the passage, "Aditya (the sun), the becoming eye," entered the eyes. S.

5 अथामूर्तं प्राणश्च यच्चान्तरतरमिवाकाशे एतदमृतमनेतदनेतन्न्य
नेत्यामूर्तमेतस्यामूर्तस्यैतस्य वै एतस्य यस्ते रसो यो वायुं
दक्षिणेऽक्षन्पुरुषस्तस्य ह्येष रसः ॥

Now what has no form is the air, and the ether in the middle of the body. This is immortal, this is infinite, this is beyond. The essence of what has no form, what [illegible], this [illegible] beyond, is the spirit (Purusa) in the right eye. For this is the essence of what is beyond.

6 तस्य हैतस्य पुरुषस्य रूपं यथा माहारजनं वासो यथा पाण्डुरावि
यथेन्द्रगोपो यथाग्न्यर्चिर्यथा पुण्डरीकं यथासकृद्विद्युतं सकृ
द्विद्युतेव ह वा अस्य श्रीर्भवति य एवं वेद अथादेशो नेति
नेति न ह्येतस्मादिति नेत्यन्यन्नास्त्यथ नामधेयं सत्यस्य
सत्यमिति प्राणा वै सत्यं तेषामेष सत्यम् ॥

The form of this spirit (1) is, as cloth dyed by turmeric (2) is the [illegible] colour of sheep wool, as the red colour of the Indragopa insect, as the bright colour of the fire-flame, as a white lotus, as the light that shines forth at the moment (this is the [illegible] of the desires of that spirit). The glory of him who thus knows shines forth at the moment. After this therefore the definition of Brahman, "He is not this, he is not this" (3). There is another name, different from the definition, "He is this, he is not this." Is the truth of truth? The organs are the truth, he is the truth of them.

(1) The subtle spirit, the spirit who is the cause of manifestation.

(2) As cloth dyed by turmeric, so is the desire of that spirit in contact with special objects.

(3) If it is asked, how by those negations the "truth of truth" is defined, the answer is,—by the prohibition of any possible negation which may be made with regard to the nature of Brahman, name, form, action, quality, etc., must be [illegible] of [illegible] there is no distinction in Brahman; [illegible] definition refers only to qualities which are a fagot of sign, but his own nature, can in no manner be determined, except by stating, that every [illegible] is [illegible] of truth.

FOURTH BRAHMANA (1)

1 मैत्रेयीति होवाच याज्ञवल्क्य उद्यास्यन्वा अरेऽहमस्मात्स्थानादस्मि
न्हन्त तेऽनया कात्यायन्यान्तं करवाणीति ॥

"Maitreyi," said Yajñavalkya (2), "Behold, I am desirous of raising myself from the order (3) (of householder) [illegible] property [illegible] thee and Katyayani there."

(1) It is the object of this Brahmana to show that the state of a Sanyasin, i.e., the retiring from the world of the forest and the renunciation of all ceremonies, is indispensable for the knowledge of Brahman. [illegible] same conversation between Yajñavalkya and his wife Maitreyi is with slight variations repeated in the 5th Brahmana of the 4th chapter.

(2) A Rsi, Yajñavalkya by name.—S.

(3) To the higher stage of a Sanyasin.

3 सा होवाच मैत्रेयी यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्कथं तेनामृता स्यामिति नेति होवाच याज्ञवल्क्यो यथैवोपकरणवतां जीवितं तथैव ते जीवितं स्यादमृतत्वस्य तु नाशास्ति वित्तेनेति ॥

Maitreyi said, "If O Venerable, this whole world with all its wealth were mine, could I become immortal thereby?" Yajnavalkya said, "Like the life of the wealthy thy life might become; by wealth, however, there is no hope of (obtaining) immortality."

4 सा होवाच मैत्रेयी येनाहं नामृता स्यां किमहं तेन कुर्यां यदेव भगवान्वेद तदेव मे ब्रूहीति ॥

Maitreyi said,—"Of what use would be wealth to me, if I did not become thereby immortal. Tell me, O venerable [illegible] which thou knowest."

4 स होवाच याज्ञवल्क्यः प्रिया बतैषा भगवती भवती मे सती किमु होवैतद्भवतीमनुशिषामि न वा अरे जायाया कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जाया प्रिया भवति न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्यात्मनस्तु कामाय पुत्राः प्रिया भवन्ति न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय वित्तं प्रियं भवति न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवत्यात्मनस्तु कामाय ब्रह्म प्रियं भवति न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवत्यात्मनस्तु कामाय क्षत्रं प्रियं भवति न वा अरे लोकानां कामाय लोकाः प्रिया भवन्त्यात्मनस्तु कामाय लोकाः प्रिया भवन्ति न वा अरे देवानां कामाय देवाः प्रिया भवन्त्यात्मनस्तु कामाय देवाः प्रिया भवन्ति न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्त्यात्मनस्तु कामाय भूतानि प्रियाणि भवन्ति न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवत्यात्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥

He said,—"Behold, not indeed for the husband's sake the husband is dear (1), but for the sake of the self is dear [illegible] husband. [illegible] the self is dear [illegible] are dear. [illegible] are dear the wife. [illegible] property is sought [illegible] property is dear, but for the sake of the self is property dear. Behold, not for the Brahman's sake the Brahman is dear, but for the sake of the self is the Brahman dear. Behold, not for the Kshatra's sake the Kshatra is dear, but for the sake of the self the Kshatra is dear. Behold, not for the worlds' sake the worlds are dear, but for the sake of the self are dear the worlds. Behold, not for the gods' sake the gods are dear, but for the sake of

the self are dear the gods. Behold, not for the Vedas' sake the Vedas are dear, but for the sake of the self are dear the Vedas (3). Behold, not for the elements' sake the elements are dear, but for the sake of the self are dear the elements. Behold, not for the sake of the universe the universe is dear, but for the sake of the self is dear the universe. Behold, the self (ātmā) is verily to be seen, heard, minded (and) meditated upon. Behold, O Maitreyī, by seeing, hearing, minding, knowing the self, this universe is cognised.

[illegible] the wife

(2) Ātmā, the self, the soul: for the self of the wife, for her own self.

(3) The last sentence is omitted in the Sahakṣa text published by the As. Soc.

6. [illegible]

[illegible] ॥

Th[illegible] should disown a person (1) who considers the Brahman caste as something different from (its) self; [illegible] the Kṣatra should disown a person who considers the Kṣatra (caste) as something different from (its) self; the worlds should disown a person who considers the worlds as something different from (its) self; the gods should disown a person who considers the gods as something different from (their)

self; the elements should disown a person who considers the elements as something different from (their) self; the universe should disown a person who considers the universe as something different from (its) self. This (own) self is this Brahman, this Kṣatra, these worlds, these gods, these elements, is this universe.

(1) A person, belonging to the Brahmanical caste

7. स यथा दुन्दुभेर्हन्यमानस्य न बाह्यान्छब्दान्शक्नुयाद्ग्रहणाय दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः ॥

As a person, when a drum (unseen by him) is beaten, is unable to perceive the sounds proceeding from it (as sounds of a drum), but on the perception of the drum the sounds of a drum beaten is perceived.

8. स यथा शङ्खस्य ध्मायमानस्य न बाह्यान्छब्दाञ्छक्नुयाद्ग्रहणाय शङ्खस्य तु ग्रहणेन शङ्खध्मस्य वा शब्दो गृहीतः ॥

As a person, when a shell (unseen by him) is blown, is unable to perceive the sounds proceeding from it (as sounds of a shell) but on the perception of the shell the sound of a shell blown is perceived.

9. स यथा वीणायै वाद्यमानायै न बाह्यान्छब्दाञ्छक्नुयाद्ग्रहणाय वीणायै तु ग्रहणेन वीणावादस्य वा शब्दो गृहीतः ॥

As a person, when a lute (unseen to him) is played, is unable to perceive the sounds proceeding from it, but on the perception of the lute the sound of a lute played is perceived (1).

Śaṅkara supplies the above comparisons with, as is the density of Brahman with [illegible] only apprehended by general and special knowledge.

11. स यथार्द्रैधाग्न्यभ्याहितात्पृथग्धूमा विनिश्चरन्त्येवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानान्यस्यैवैतानि सर्वाणि निःश्वसितानि ॥

As from fire, made of damp wood, proceed smoke, sparks, etc. (1), of various kind, thus, behold, is the breathing of this great being the Ṛg Veda, the Yajur Veda, the Sāma Veda, the Atharvāṅgirasa, the narrative [illegible] the doctrines [illegible] Purāṇa, the secret Vidyās, the [illegible] verses, the aphoristic sentences, the explanations of terms, the explanations of Mantras (Vyākhyānāni), all these are his breathing.

1. [illegible] the plural denotes according to [illegible] sparks [illegible]

[illegible] narrative, as for instance, that [illegible] and Purāṇas [illegible] doctrines on cosmogony, as for instance "this was before"; vidyā, the [illegible] of knowledge, for instance, "he knows", Upaniṣads, doctrines about [illegible] for instance "he [illegible] the [illegible] Mantras occurring in the Ṛg-Veda [illegible] sentences which give the [illegible] the [illegible] Mantras, Vyākhyānas, praises in honour of a deity, etc.

12. स यथा सर्वासामपां समुद्र एकायनमेवं सर्वासां स्पर्शानां त्वगेकायनमेवं सर्वेषां गन्धानां नासिके एकायने एवं सर्वेषां रसानां

जिह्वैकायनमेवं सर्वेषां रूपाणां चक्षुरेकायनमेवं सर्वेषां शब्दानां श्रोत्रमेकायनमेवं सर्वेषां संकल्पानां मन एकायनमेवं सर्वासां विद्यानां हृदयमेकायनमेवं सर्वेषां कर्मणां हस्तावेकायनमेवं सर्वेषामानन्दानामुपस्थ एकायनमेवं सर्वेषां विसर्गाणां पायुरेकायनमेवं सर्वेषामध्वनां पादावेकायनमेवं सर्वेषां वेदानां वागेकायनम् ॥

As the only site of all the waters is the sea, thus is the only site of every touch the skin, thus the only site of every taste the tongue, thus the only site of every smell the nose, thus the only site of every colour the eye, thus the only site of every sound the ear, thus the only site of every desire (resolve) the mind, thus the only site of every knowledge the heart, thus the only site of every act the hands, thus the only site of every pleasure the organs of generation, thus the only site of every evacuation the anus, thus the only site of every motion the feet, thus the only site of every Veda speech.

12. स यथा सैन्धवखिल्य उदके प्रास्त उदकमयमनुविलीयेत न हास्योद्ग्रहणायेव स्यादतो यतो यतस्त्वादत्ते लवणमेवं वा अर इदं महद्भूत अनन्तमपारं विज्ञानघन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥

As a piece of salt, when thrown into water, is dissolved into more water, and none is capable of perceiving it, because, from whatever place a person might take (water), it would have the taste of salt (but [illegible]) this great being, which is infinite, independent and mere knowledge

Springing forth together with these elements (1) the 2 is destroyed, when they are destroyed. After death no consciousness remains. I say thus, "O Maitreyī, I hold," thus said Yājñavalkya.

I give here in a somewhat different language some of the images which Śaṅkara uses in his explanation of this passage. As the appearance of the sun and moon in water is a mere reflection, and nothing real, or as the appearance of red in a white crystal is a mere reflection from a red surrounding and not its own hue, so on removing the water the sun and moon do not remain, but their reflections, or on removing the red substance, the whiteness of the crystal continues unchanged. So the individual souls are reflections of the one soul upon ignorance, and nothing real; for on removing the ignorance by knowledge the soul alone remains when those reflections cease to exist.

2 He, the individual soul, or as Śaṅkara has it, the division of a part of the soul.

3) For him who has the true knowledge of the eternal soul.

1 सा होवाच मैत्रेय्येतस्मिन्नु खल्वहमेतद्भगवन्तमनुशिष्ट इति स होवाच
याज्ञवल्क्यो न वा अरे अहमेतद्ब्रवीमि न वा अरे इदं विज्ञानम् ॥

Maitreyī said,—"With regard to him (Brahman) [illegible] Yājñavalkya, by saying: 'Not, O Maitreyī, after death no consciousness remains.' Yājñavalkya said: 'Behold! I verily [illegible] behold this (Brahman) is sufficient for knowledge.'"

(1) Because this seems contradictory to the former statement that Brahman is the fullness of knowledge.

14. यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति तदितर इतरं पश्यति तदितर इतरं शृणोति तदितर इतरमभिवदति तदितर इतरं मनुते तदितर इतरं जानाति यत्र त्वस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्तत्केन कं पश्येत्तत्केन कं शृणुयात्तत्केन कमभिवदेत्तत्केन कं मन्वीत तत्केन कं विजानीयाद्येनेदꣳ सर्वं विजानाति तं केन विजानीयाद्विज्ञातारमरे केन विजानीयादिति ॥

For where (1) there is duality (2), as it were, there sees another (3), tasting; there smells another, another thing; there hears another, another thing; there knows another, another thing; but how does one to whom all has become mere soul (Ātma), [illegible] anything? How should he know him by whom he knows this all, behold, how should he know the knower (4)?

1 [illegible] of ignorance as the totality of causes and effects.—S

(2) Difference from the supreme soul

(3) Any individual soul.

4 The argument which Śaṅkara advances in support of this [illegible] is essentially as follows,—Every effect requires a cause; or without cause there is no effect; therefore, if there is ignorance, there is the assumption of effect, cause and reward as the effect of ignorance; but this assumption is not made on a knowledge of Brahman; for if all is soul or Brahman, there is no [illegible] neither cause nor effect nor reward. A knowledge of a cause can take place, if there is a difference between the cause and the object of knowledge, and there may be an

enquiry on the subject of the knowledge (the knowing soul, and the object of the same but not of the soul. If the latter be the case, such a knowledge (the knowledge of the knowing subject, the soul) would be either produced by the soul itself or by something else. Not the first, for the soul is not an object of the soul, not by something else, for there is nothing else but the soul, and there is therefore no object of its knowledge.

FIFTH BRAHMAṆA (1)

(1) इयं पृथिवी सर्वेषां भूतानां मधु अस्यै पृथिव्यै सर्वाणि भूतानि मधु यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषः यश्चायमध्यात्मं शारीरस्तेजोमयोऽमृतमयः पुरुषः इदमेव स यदयमात्मेदमेव तत् इदमेव तत् ॥

The earth is honey (2) for all beings, and for the earth (are) all beings honey (3). Both the immortal (and) bright spirit (consisting) in the earth, and the immortal bright spirit, who exists in the body according to his (what is) so (the) soul, are honey for all beings and all beings are honey for them. This (5) is that soul, this (6) is immortal, this is Brahman, this all.

Śaṅkara explains the connection between the present and the preceding Brāhmaṇa as follows: The Madhu-vidyā Brāhmaṇa has been composed for the purpose to state that that which is independent of ceremonies and the cause of immortality is worthy of explanation. This is the knowledge of Brahman pertaining to [illegible] has been declared to be the duties of a Saṁnyāsin. Moreover, since by the knowledge of the soul, the whole universe is known, and the

soul is dearer to every one than everything else, the soul should be heard [illegible] It is to be heard, to be minded, to be pondered upon. The different modes of knowing the soul have been stated before. [illegible] be heard is the soul by means of the teacher [illegible] pondered on by means of [illegible], and [illegible] has been explained. [illegible] proposition, 'the soul is the all,' is proved by the argument, that the one soul is the only cause of the generality, of the production and of the dissolution of the world, and as this may be doubtful, the present Brāhmaṇa is composed to remove any doubt regarding it. Because the whole world, earth, etc., [illegible] mutual dependence of support and supported, it is dependent upon one cause of generality, production and dissolution. Or with other words, after the proposition (Pratijñā) 'soul alone is the all' has been proved by the argument, that [illegible] is the cause of the creation, preservation and dissolution of the world [illegible] (Nigamana) of the proposed meaning is again made in the Madhu-brāhmaṇa, conformably to the definition of logic, [illegible] that the conclusion in a syllogism [illegible] proposition, after the arguments [illegible]

(2) *Vide* Chand. Up., 3. 1—5, where a similar comparison is made.

(3) As the bees collect honey from every kind of flower, which again serves as nourishment for the bees, so all the beings are nourishment for the one earth, are changed into its very substance, and again the earth is nourishment for all beings, it is changed into all; that is to say, they are mutually dependent, there is no real difference between them, they are the same, Brahman.

(4) The Sanskrit term is Puruṣa.

(5) This ayam, this fourfold division, *viz.* the earth, all beings, the spirit abiding in the earth, and the spirit abiding in the body.—S

(6) This idam, the knowledge, whose object is the fourfold division.—S

2 इमा आपः सर्वेषां भूतानां मधु यासामपां सर्वाणि भूतानि मधु यस्याप्सु तेजोमयोऽमृतमयः पुरुषः यश्चायमप्सु यश्चैषां सम्बन्धेनाप्सु तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥

The waters are honey for all beings, for the waters are all beings honey. Both the immortal luminous spirit, abiding in the water and the immortal luminous spirit abiding in the semen according to his relation to the [illegible] beings and all beings are honey for them). This is that soul, this is immortal, this is Brahman, this all.

3 अयमादित्यः सर्वेषां भूतानां मधु सर्वाणि भूतानि मधु यश्चायमस्मिन्नादित्ये तेजोमयोऽमृतमयः पुरुषः यश्चायमध्यात्मं प्राणस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥

[illegible] beings are honey for them). This is that soul, this is immortal, this is Brahman, this all.

4 इमा वाचः सर्वेषां भूतानां मधु सर्वाणि भूतानि मधु यश्चायमग्नौ तेजोमयोऽमृतमयः पुरुषः यश्चायमध्यात्मं वाक्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥

The wind is honey for all beings, for the wind all beings are honey. Both the immortal luminous spirit, abiding in the wind and the immortal luminous spirit, who is life according to his relation to the soul, are honey for all beings and all beings are honey for them. This is that soul, this is immortal, this is Brahman, this all.

5 अयमादित्यः सर्वेषां भूतानां मधु सर्वाणि भूतानि मधु यश्चायमस्मिन्नादित्ये तेजोमयोऽमृतमयः पुरुषः यश्चायमध्यात्मं चाक्षुषस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥

Āditya is honey for all beings; for Āditya all beings are honey. Both the immortal luminous spirit, abiding in Āditya and the immortal luminous spirit, abiding in speech according to his relation to the soul, are honey for all beings, and all beings are honey for them. This is that soul, this is immortal, this is Brahman, this all.

6 इमा दिशः सर्वेषां भूतानां मधु सर्वाणि भूतानि मधु यश्चायमासु दिक्षु तेजोमयोऽमृतमयः पुरुषः यश्चायमध्यात्मं श्रोत्रं तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥

The quarters are honey for all beings, for the quarters all beings are honey. Both, the immortal luminous spirit, (abiding) in the quarters, and the immortal luminous spirit, abiding in the ear according

1. his relation to the soul, are honey for all beings, and all beings are honey for them. This is that soul, this is immortal, this is Brahman, this all.

7. अयं चन्द्रः सर्वेषां भूतानां मधु चन्द्रस्य सर्वाणि भूतानि मधु यश्चायमस्मिंश्चन्द्रे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं चान्द्रमसस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥

The moon is honey for all beings, for the moon all beings are honey. Both the immortal luminous spirit (abiding) in the moon and the immortal luminous spirit abiding in the mind according to his relation to the soul, are honey for all beings, and all beings are honey for them. This is that soul, this is immortal, this is Brahman, this all.

8. अयं विद्युत्सर्वेषां भूतानां मधु विद्युतः सर्वाणि भूतानि मधु यश्चायमस्यां विद्युति तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं तैजसस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥

The lightning is honey for all beings; for the lightning all beings are honey. Both the immortal luminous spirit, abiding in lightning, and the immortal luminous spirit, abiding in the light (within) according to his relation to the soul, are honey for all beings, and all beings are honey for them. This is that soul, this is immortal, this is Brahman, this all.

9. अयं स्तनयित्नुः सर्वेषां भूतानां मधु स्तनयित्नोः सर्वाणि भूतानि मधु यश्चायमस्मिंस्तनयित्नौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं शाब्दः सौवरस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥

The thunder is honey for all beings, for the thunder all beings are honey. Both the immortal luminous spirit (abiding) in thunder and the immortal luminous spirit, abiding in sound and [illegible] according to his relation to the soul, are honey for all beings, and all beings are honey for them. This is that soul, this is immortal, this is Brahman, this all.

10. अयमाकाशः सर्वेषां भूतानां मधु आकाशस्य सर्वाणि भूतानि मधु यश्चायमस्मिन्नाकाशे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्म आकाशस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥

The ether is honey for all beings, for the ether all beings are honey. Both, the immortal, luminous spirit (abiding) in the ether, and the immortal luminous spirit, abiding as ether in the heart according to his relation to the soul, (are honey for all beings, and all beings are honey for them). This is that soul, this is immortal, this is Brahman, this all.

11. अयं धर्मः सर्वेषां भूतानां मधु धर्मस्य सर्वाणि भूतानि मधु यश्चायमस्मिन्धर्मे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं धर्मस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥

Just as a honey [illegible] bees [illegible] for justice all beings are honey. Both the immortal luminous spirit (abiding) in justice, and the immortal luminous spirit produced in justice according to the relation to the soul are honey for all beings, and all beings are honey for them. This is that soul, this is immortal, this is Brahman, this all.

2. इदं सत्यं सर्वेषां भूतानां मध्वस्य सत्यस्य सर्वाणि भूतानि मधु यश्चायमस्मिन्सत्ये तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं सत्यं तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥

Truth is honey for all beings, for truth all beings are honey. Both the immortal luminous spirit (abiding) in truth, and the immortal luminous spirit produced in truth according to the relation to the soul are honey for all beings, and all beings are honey for them. This is that soul, this is immortal, this is Brahman, this all.

3. इदं मानुषं सर्वेषां भूतानां मध्वस्य मानुषस्य सर्वाणि भूतानि मधु यश्चायमस्मिन्मानुषे तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥

Mankind is honey for all beings, for mankind all beings are honey. Both the immortal luminous spirit (abiding) in mankind, and the immortal luminous spirit produced in mankind according to the relation to the soul are honey for all beings, and all beings are honey

for them. This is that soul, this is immortal, this Brahman, this all.

4. अयमद्भ्यः सर्वेषां भूतानां मध्वस्यासां सर्वाणि भूतानि मधु यश्चायमस्मिन्नप्सु तेजोमयोऽमृतमयः पुरुषो यश्चायमस्मिन्नप्सु तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥

The soul is honey for all beings, for the soul of all beings are honey. Both, the immortal luminous [illegible] and the immortal luminous spirit produced in [illegible] according to the relation to the soul are honey for all beings, and all beings are honey for them. This is that soul, this is immortal, this is Brahman, this all.

5. स वा अयमात्मा सर्वेषां भूतानामधिपतिः सर्वेषां भूतानां राजा तद्यथा रथनाभौ च रथनेमौ चाराः सर्वे समर्पिता एवमेवास्मिन्नात्मनि सर्वाणि भूतानि सर्वे देवाः सर्वे लोकाः सर्व एते प्राणाः सर्व एत आत्मानः समर्पिताः ॥

This soul is verily the lord of all beings, the king of all beings. As all spokes are fastened in the nave and the [illegible] all gods, all worlds, all organs, all souls, are fastened in that soul.

(1) See a similar comparison, 2 Muṇḍ., 2, 6.

6. इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच तदृषिः पश्यन्नवोचत् । तद्गृहं मह्यं सन्धत्तं स उत्तमाभिरुपैतु सन्धातुं हि । एतद्ध स्म वै तन्मधुवाथर्वणो दध्यङ्ङाथर्वणोऽश्विभ्यां प्रोवाचेति ॥

This honey Dadhyaṅ (1), the son of Atharvaṇa explained to the two Aśvins (beholding their deed) as

Ṛṣi 2) said: "O ye men, I will manifest your cruel deed 3) (undertaken) for your advantage, as Tanyatu (4) (manifested) rain (from a cloud). The honey which Dadhyañ, the son of Atharvaṇa, explained to you through the head of the horse (is this honey)."

(1) The tale, alluded to in the text, is contained in the Taittirīya Brāhmaṇa in the part which treats on the Pravargya sacrifice, and is given by Śaṅkara. Its drift is as follows. Dadhyañ, the son of Atharvaṇa, explained to the two Aśvins, the physicians of the gods, the Madhu Brāhmaṇa. When they came to him for instruction, he told them that Indra had threatened him to cut off his head, if he repeated the Madhu Brāhmaṇa to any body else. The Aśvins promised to save him from the consequence of Indra's anger. They would place his head somewhere else, and replace a horse's head upon his body. When Indra should cut off the head, they would replace it by his own. He consented and explained to them the Madhu Brāhmaṇa by means of the head of a horse which they had placed upon his body instead of his own, and on Indra cutting off the horse-head, they restored to him his own. This tale, says Śaṅkara, is to illustrate the superiority of the knowledge of Brahman, for the knowledge passed by Indra is difficult even for the gods to gain, and was gained but with great trouble by the Aśvins.

(2) The Mantra.—Ś.

(3) The cutting off the head of Dadhyañ.

(4) Parjanya.

17 इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच तदेतदृषिः पश्यन्नवोचत्
सदायवागस्विना रथीतरेण हौत्रं प्रवर्ग्यमपि। स वा मधु प्रवोचदृतायन्त्वष्ट्रे पस्त्वष्टरि गर्भे आसिञ्चे ॥

This honey explained Dadhyañ, the son of Atharvaṇa, to the two Aśvins. Beholding this deed, the Ṛṣi said: "O Aśvins, ye placed a horse-head on Dadhyañ, the son of Atharvaṇa. To keep his promise, he explained to you, O Destroyers, the honey of Tvāṣṭra (Āditya) and also the honey, which is to be concealed." (1)

(1) The honey of Tvāṣṭra is knowledge, referring to rite, the honey to be concealed, the knowledge of Brahman.—Ś.

18 इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच तदेतदृषिः पश्यन्नवोचत्
पुरश्चक्रं द्विपदः पुरश्चक्रं चतुष्पदः पुरः स पक्षी भूत्वा पुरः पुरुष
आविशदिति स वा अयं पुरुष स्वेषु पुरिशयो नैनेन किञ्चनानावृतं नैनेन किञ्चनासंवृतम् ॥

This honey explained Dadhyañ, the son of Atharvaṇa, to the two Aśvins. Beholding their deed, the Ṛṣi said:—He (1) created the body of quadrupeds (and then) the bodies of quadrupeds. At first, (purah being a term for the body of quadrupeds) he created the bodies of quadrupeds. The (2) Ṛṣi said: "He, having become a bird, entered into the bodies of quadrupeds (Puruṣas)." From him nothing is concealed within, from him nothing is concealed without.

(1) Parmeśvara.—Ś.

(2) That is to say, being of subtle body.

19 इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच तदेतदृषिः पश्यन्नवोचत्
चतुष्पदः कर्षं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय। इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य हरयः शता दशेत्ययं वै हरयोऽयं वै दश च सहस्राणि बहूनि चानन्तानि च तदेतद्ब्रह्म-
पूर्वमपरमनन्तमबाह्यमयमात्मा ब्रह्म सर्वानुभूतिमनुशासनम् ॥

This honey explained Dadhyañ, the son of Atharvaṇa, to the two Aśvins. Beholding their deed, the Ṛṣi said: "Having become a quadruped, he (1) became like unto the form of quadrupeds, for the sake of their knowing his form. Indra (2) is known by many forms (māyābhiḥ). Verily, his horses are hundred and ten. This (3) is the one, and ten thousands, many and endless. This Brahman is without before and after, without endless, without outside, without inside. This Self is Brahman, the universal experiencer, the teacher.

This h ney explained Dadhyañ, the son of Atharvaṇa, to the two Aśvins. 'Beholding this deed, the Ṛṣi said " He became to every nature of every nature, there [illegible] the [illegible] of him. Indra appears [illegible] nature by his Māyās. For as hundred and [illegible] senses [illegible] the body as horses (to a car) it (the soul,) is the senses, it is ten, it is many thousands [illegible] Before nor an After, nor a Beside, nor a Without; this is the soul, Brahman, the perceiver of all (3). Such is the doctrine.

(1) The word "Hari," means in Sanskrit "sense [illegible] Wa[illegible] [illegible] and [illegible] [illegible] [illegible] [illegible]

(2) This passage may also be translated,—This Brahman is without a Before, without an After, without a [illegible] without a Within [illegible] Brahman [illegible] enjoyer of all

(3) This is Brahman, who is without a Before, without an After, without a Beside, without a Within, it [illegible] Brahman, the enjoyer of all (the universal soul).

SEVENTH BRAHMAṆA

1 अथ [illegible] गौपवन गौपवन कौण्डिन्यान्कौण्डिन्यान् गौपवनाद्गौपवन कौण्डिन्याकौण्डिन्यः शाण्डिल्याच्छाण्डिल्य कौशिकाच्च गौतमाच्च गौतम ॥

Next follows the school (1) Pauti[illegible]ya [illegible] el Gaupavana, Gaupavana. Pauti[illegible]ya [illegible] Gaupavana, Gaupavana. Ka[illegible]ika.—Ka[illegible]ika. Ka[illegible]dinya. Kauṇḍinya. Śāṇḍilya. Śāṇḍilya. Kauśika and Gautama. Gautama.

(1) Two more lists of teachers are given in this Upanisad [illegible] 6 and 5. 5. Śaṅkara [illegible] about the present list, that it is the list of the Madhu Kāṇḍa and given for the praise of the knowledge of Brahman. The [illegible] means the succession of teachers for the four preceding chapters of the Brāhmaṇa, or the two first chapters of the B. Ā. U.

2 आग्निवेश्याग्निवेश्याच्छाण्डिल्याच्छाण्डिल्यादनभिप्लाताच्चानभिप्लाताद्गौतमाद्गौतमात् सौतवाच्च प्राचीनयोग्याच्च सौतवाप्राचीनयोग्यात्पाराशर्याच्च भारद्वाजाद्भारद्वाजाद्गौतमाच्च गौतमाद्भारद्वाजाद्भारद्वाजात्पाराशर्याच्च पाराशर्याद्बैजवापायनाच्च कौशिकायनेः कौशिकायनिः ॥

Agnivesya,—Agnivesya,—Śāṇḍilya and Anabhipla[illegible]ta, Anabhi[illegible]ta. Anabhi[illegible]ta. A[illegible]ya, Anabhiplata—Anabhiplata, Gautama,—Gautama. Sautava and Prachinayogya,—Sautava and Prachinayogya, Parasarya,—Parasarya, Bharadvaja,—Bharadvaja, Bharadvaja, and Gautama,—Gautama Bharadvaja,—Bharadvaja, Parasarya,—Parasarya, Baijavapayana,—Baijavapayana, Kausikayani—Kausikayani.

1 कुत्सीकात्पुत्कौशिक [illegible] पाराशर्यात् [illegible] राशर्यो बाभ्रवर्याज्जानुकर्यो आसुरायणाच्च यास्काच्चासुराय-

[illegible]

Ghrtakaukṣa,—Ghrtakaukṣa, Parāśaryāyaṇa — Parāśaryāyaṇa, Parāśarya, Parāśarya, Jātūkarṇya, Jātūkarṇya, Āsurāyaṇa and Yāska Āsurāyaṇa, Śrāvaṇa Śrāvaṇa, Aupajandhani Aupajandhani, Āsuri,—Āsuri, Bhāradvāja, Bhāradvāja, Āteya Āteya, Māṇṭi Māṇṭi, Gautama Gautama, Gautama, Gautama, Vātsya Vātsya, Śāṇḍilya Śāṇḍilya, Kauśiya Kauśiya, Kāpya Kāpya, Kauśiya Kauśiya, Kāśyapa Kāśyapa, Kumārahārita Gālava, Vidarbhi Kaundinya, Vidarbhi Kaundinya, Vatsanapāt Bābhravya, Vatsanapāt Bābhravya, Pārāśara Śaubhara, Pārāśara Śaubhara, Ayāsya Āṅgirasa, Ayāsya Āṅgirasa, Abhūti Tvāṣṭra, Abhūti Tvāṣṭra, Viśvarūpa Tvāṣṭra, Viśvarūpa Tvāṣṭra, the Aśvins,—the Aśvins, Dadhīca Āthārvaṇa, Dadhyañ Atharvaṇa, Atharvaṇa Daiva,—Atharvaṇa Daiva, Mṛtyu

Pradhvaṃsana,—Mṛtyu Pradhvaṃsana, Pradhvaṃsana, Pradhvaṃsana, Ekarṣi, Ekarṣi, Vyāsaṛṣi, Vyāsaṛṣi, Vyāsaṛṣi,—Vyāsaṛṣi, Sanāru,—Sanāru Sanātana, Sanātana, Sanaga, Sanaga, Paramesṭhī, Paramesṭhī Brahman (1) Brahman as the self-existent, so called to Brahman

(1) Paramesṭhī Virāṭ and Brahman, denotes Hiraṇyagarbha. S

THIRD CHAPTER

FIRST BRAHMANA (I)

1. जनको ह वैदेहो बहुदक्षिणेन यज्ञेनेजे तत्र ह कुरुपञ्चालानां ब्राह्मणा
अभिसमेता बभूवुस्तस्य ह जनकस्य वैदेहस्य विजिज्ञासा बभूव
क्व नु खल्विदानीं ब्राह्मणानामनूचानतम इति स ह गवां सहस्रमवरुरोध
दश दश पादा एकैकस्या शृङ्गयोरासन्निति ॥

Janaka, the king of the Videhas performed the sacrifice called Bahudakshina (2). There were assembled the Brahmans of the Kurus and the Panchalas. Janaka, the king of the Videhas, had a great desire to know who among these Brahmans knew best the Veda. For this purpose he tied a thousand cows for a sacrifice; the horns of each of them were surrounded with ten Padas (of gold) (3).

(1) The present Kanda, or the Yajnavalkya Kanda, treats in some respects as the Madhu Kanda, but in a different way; for while the latter exhibits the knowledge of Brahman in the form of mere enunciations, the former establishes it by argument. The narrative is given in praise of the knowledge of Brahman and also to have therein as a means conducive to that knowledge.

(2) Bahudakshina is either a sacrifice of this name, which has been explained in another Sakha, or the

Aśvamedha sacrifice, as in the latter great donations are required.

(3) A Pada is, according to Śankara, equal to the 4th part of a Pala, or equal to Suvarṇa of gold which, according to Wilson, is equal to about 176 grains Troy.

2. तान्होवाच ब्राह्मणा भगवन्तो यो वो ब्रह्मिष्ठः स एषां गा उदजतामिति
ते ह ब्राह्मणा न दधृषुरथ ह याज्ञवल्क्यः स्वमेव ब्रह्मचारिणमुवाच
सोम्यैतद्गमय सामश्रवा इति ता होदाचकार तै ह ब्राह्मणाश्चुक्रुधुः कथं नो ब्रूयादयमस्मद्ब्रह्मिष्ठो जनकस्य वैदेहस्य
दैवाधीने बभूव सहैव पप्रच्छ स्वं नु खलु नो याज्ञवल्क्य
ब्रह्मविदिति ॥ तं हि स राजा नेमं एव ब्रह्मिष्ठाय कुरुते गोकामा
एव वयं स्म इति तं ह तत एव प्रतीक्षाञ्चक्रे ॥

He said to them,—"O Venerable Brahmanas, whoever amongst you is the best knower of Brahman, shall drive home these cows." The Brahmanas did not venture (to come forward). Then said Yajnavalkya to his Brahman student,—"O gentle one, drive home those cows." (As you command), O knower of the Sāma Veda" (1), with these words (the disciple) drove them home. The Brahmanas became angry (thinking), "How dare he call himself amongst us the best knower of Brahman? There was then Aśvala, the priest of Janaka, king of the Videhas. He asked him: Art thou in very deed amongst us the best knower of Brahman, O Yajnavalkya?" He said,—"We now to him who is the best knower of Brahman, we are ever desirous of seeing the cows." Hence the priest Aśvala undertook to question him.

[illegible] That [illegible] knower of the four Vedas as the Sama Veda was to be studied after the three other Vedas.

(2) The Ritvik, one who knows the Ṛg-Veda, or he who arranges the sacrifices.

3. याज्ञवल्क्येति होवाच यदिदꣳ सर्वं मृत्युनाप्तꣳ सर्वं मृत्युनाभिपन्नं केन यजमानो मृत्योराप्तिमतिमुच्यत इति वाचैव यजमानो वाचा लोकं जयति नैनं वाक् जह्यात्यग्निः स होता स मुक्तिः सात्तिमुक्तिः ॥

He said, "Yājñavalkya, all this is pervaded by [illegible], all this is subject to death. By what means overcoming the grasp of death is the sacrifice[illegible] [illegible] [illegible] "By speech which is fire in the shape of the priest, called Hotā. The speech of the sacrificer (1) is verily the Hotā. This speech (2) is this fire. This fire is the Hotā, this (fire of the Hotā) is liberation (3), this liberation [illegible] to liberation (4).

(1) With reference to the sacrifice.—S.

(2) With reference to the deities.—S.

(3) Cause of liberation.—S.

(4) Absolute liberation is here the gaining of the state of speech and of the deity of fire.—S.

4. याज्ञवल्क्येति होवाच यदिदꣳ सर्वमहोरात्राभ्यामाप्तꣳ सर्वमहोरात्राभ्यामभिपन्नꣳ केन यजमानोऽहोरात्राभ्यामायुरतिमुच्यत इत्यध्वर्युणैवाहोरात्राभ्यां चक्षुषादित्येन ऋचो यजूꣳषि यजूꣳषि सामानि यज्ञꣳ यज्ञो यजमानं यजमानः प्रजाꣳ स यदा तदा स मुक्तिः सात्तिमुक्तिः ॥

He said,—"Yājñavalkya, all this is pervaded by day and night (1). [illegible] this is subject to day and night.

By what means overcoming the grasp of day and night, is the sacrificer liberated?" (He replied,)—"By the eye which is [illegible] the priest called Adhvaryu. The eye [illegible] is verily the Adhvaryu. This eye is the Āditya, this (Āditya) is the Adhvaryu; this Adhvaryu [illegible] is verily absolute liberation."

(1) The cause of the continual change of such rites as the Darśa and Pūrṇamāsa, is time; for although time is [illegible] yet [illegible] of work, time, before and after work is observed to change the cause of [illegible] must be separately explained.—S.

5. याज्ञवल्क्येति होवाच यदिदꣳ सर्वं पूर्वपक्षापरपक्षाभ्यामाप्तꣳ सर्वं पूर्वपक्षापरपक्षाभ्यामभिपन्नꣳ केन यजमानः पूर्वपक्षापरपक्षयोरतिमुच्यत इत्युद्गात्रैवास्य प्राणेन प्राणो यज्ञस्याङ्गानां सर्वेषां प्राणः स वायुः स उद्गाता स मुक्तिः सात्तिमुक्तिः ॥

He said,—"Yājñavalkya, all is pervaded by the light and dark halves of the lunar month (1). all this is subject to the light and dark halves of the lunar months. By what means overcoming the grasp of the light and dark halves of the lunar month, is the sacrificer liberated?" (He replied),—"By the vital breath, which is the wind in the shape of the priest, called [illegible] The vital breath [illegible] the sacrificer is verily the [illegible]. This vital breath [illegible] wind (wind) is the Udgātā, this Udgātā is liberation, this liberation absolute liberation."

(1) Although time, as containing lunar days, is included in time characterized by day and night, and although the sun is the Ruler of day and night, yet this is only the case in general, but not with regard to days and nights, where there is an increase or decrease which are ruled by the moon, and in this respect a liberation from time as representing by lunar days is necessary. 5

5. याज्ञवल्क्येति होवाच यत्रेदमन्तरिक्षमनारम्बणमिव कस्मिन्नु खल्वयं पुरुष इति ब्रह्मणो वा मनसा चन्द्रमसो वै यज्ञस्य ब्रह्म तदेतन्न सन्तमो नेन्द्रं स ब्रह्मा स भर्तृ, सात्मिकिरित्यतिमोक्षा अथ संपदः ॥

He said, "Yājñavalkya, this atmosphere is without foundation, as it were, by what does it [illegible] upon the place of heaven? [illegible] of the priest, called the Brahman. The mind of the [illegible] is verily the [illegible] the Brahman, this moon is [illegible] the Brahman, [illegible] liberation [illegible] to [illegible] the absolute emancipation (from death). Next the means (2).

(1) In 3—5, the liberation of the sacrificer from death has been declared but not the means by which he effects it. These means are suggested in the present section. 5

(2) Means are either all the appliances necessary for the performance of sacred rites or the knowledge of various means. 5

7. याज्ञवल्क्येति होवाच कतिभिरुक्थैरिदद्य होता करिष्यति किंसामैकं किंयजुषैकं किंशस्त्रैकं कतमाञ्चनेन्द्र इति पुरोनुवाक्याया च याज्याया च शस्त्रस्यैव तृतीया कि तत्किंसामेति यत्किञ्चेदं प्राणभृदिति ॥

He said,—"Yājñavalkya, by how many Ṛks (1) of the Ṛg-Veda does this Hotā in this sacrifice to-day perform the praise?"

(He replied),—"By three." "By what three?" "By those to be recited before (the sacrifice), by those to be recited for the sake of the sacrifice, and by those to be recited for the sake of praise." "What does he conquer by them?" "All that bears life" (2).

(1) A Ṛk does not mean one single verse of the Ṛg-Veda, but it refers to certain kinds of Ṛk verses which may include any number of Mantras.

(2) The three words according to S. are to be supplied and the three words are connected with the three kinds of Ṛks.

8. याज्ञवल्क्येति होवाच कत्यग्नय इमे यत्र यज्ञ आहूयन्ते कत्यग्नय इमे यत्र यज्ञ आहूयन्ते कत्यग्नय इमे यत्र यज्ञ आहूयन्ते कति यज्ञ आहूयन्ते कति यज्ञ आहूयन्ते कति

[illegible] (gods) shines (dhyate) as it were, by the oblations which make a great noise, he conquers the world of the forefathers; for the world of the forefathers is very [illegible] as it were by the oblations which make a great noise, he conquers the world of man, for the world of man is down below, as it were.

(1) Oblations, fire offerings.

(2) In the oblations flaming upwards, butter, in those making a great noise, meat, and in those falling downwards milk or the Soma juice is offered.

(3) The noise refers to the lamentations of those who are punished for their crimes.—S

* १. याज्ञवल्क्येति होवाच कतिभिरयमद्य होता स्तोष्यतीति कतमे ते त्रय इति कतमे ते त्रय इति पुरोऽनुवाक्या च याज्या च शस्त्रैव तृतीया कतमा ता आध्यात्ममिति प्राण एव पुरोऽनुवाक्याऽपानो याज्या व्यान शस्त्या किं ताभिजयतीमां पृथिवीमेतामेव पुरोऽनुवाक्यया जयत्यन्तरिक्षमेतां याजुष्या द्युलोकं शस्त्या तानो ह होवाचैतावद्वा इदं सर्वं तद्यदन्नं तदन्नमेव स तेन सर्वं जयति ॥

He said,—"Yājñavalkya, how many hymns of praise (1), will this Udgātā sing to-day in this sacrifice?" (He replied),—"Three." "Which are these three?" "Those to be recited before (the sacrifice), those to be recited for the sake of the sacrifice, and thirdly, those to be recited for the sake of praise." "Which are those (three) according to their relation to the soul?" "The vital air that goes forwards (re-[illegible]) the vital air that goes downwards ([illegible]) for the sake of the sacrifice (3), the vital air that equalises, those to be recited for the sake of praise." "What does he conquer by them?" By the Mantras to be recited before, [illegible] by those to be recited for the sake of [illegible] the world of the forefathers [illegible] by those to be recited for the sake of praise, the world of man [illegible] the world of Antariksha [illegible] the world of Aditya [illegible] became silent.

(1) Rks either of the Ṛk or Sāma-Veda.

(2) Both going upwards.

(3) As the wind going downwards causes a noise.

SECOND BRAHMAṆA

1 अथ हैनं जारत्कारव आर्तभागः पप्रच्छ याज्ञवल्क्येति होवाच कति ग्रहाः कत्यतिग्रहा इत्यष्टौ ग्रहा अष्टावतिग्रहा इति ये तेऽष्टौ ग्रहा अष्टावतिग्रहा कतमे त इति ।

Then asked Ārtabhāga (1) from the family of [illegible], "Yājñavalkya," said he, "how many fetters (2) are there, and how many auxiliaries to them?" (He replied) "Eight fetters and eight auxiliaries." "Which are the eight fetters and the eight auxiliaries?"

(1) The absolute liberation from death in the relation of [illegible] to [illegible] and work has been explained in the preceding Brāhmaṇa. What then is the nature of death? [illegible] account proceeded from the nature of [illegible] and the nature of world and [illegible] to a bond and the senses and their objects by which death is characterised are called chains and their [illegible] [illegible] of the Brāhmaṇa [illegible] the [illegible] from death, as characterised by the sensual chains and their enhancers, the sensual objects.—S

(2) The son of Ṛtabhāga.

(3) The terms in the text are "graha" and "atigraha" [illegible] which [illegible] and a graha [illegible] by which the [illegible] becomes stronger.

२. प्राणो वै ग्रहः स गन्धेनैव निग्राह्येण गृहीतो हि गन्धाञ्जिघ्रति ।

The vital air that goes forwards (1) is a fetter: [illegible] which is its auxiliary: for by the vital air that goes [illegible] perceived.

(1) The vital air that goes forwards is here the sense of smell, from its connection with the present topic.—S.

(2) The vital air that goes downwards is here the sensation of smell.—S

३. वाग्वै ग्रहः स नाम्नैव निग्राह्येण गृहीता हि वा नाम्न्यभिवदति ।

Speech is a fetter; it is enhanced by the word which is its auxiliary, for by speech words are pronounced.

४. जिह्वा वै ग्रहः स रसेनैव निग्राह्येण गृहीता जिह्वया हि रसं विजानाति ।

The tongue is a fetter; it is enhanced by taste which is its auxiliary, for by the tongue various kinds of taste become manifest.

५. चक्षुर्वै ग्रहः स रूपेणैव निग्राह्येण गृहीतं चक्षुषा हि रूपं पश्यति ।

The eye is a fetter; it is enhanced by colour which is its auxiliary, for by the eye colours are seen.

६. श्रोत्रं वै ग्रहः स शब्देनैव निग्राह्येण गृहीतः श्रोत्रेण हि शब्दाञ्शृणोति ।

The ear is a fetter: it is enhanced by sound which is its auxiliary; for by the ear sounds are heard.

७. मनो वै ग्रहः स कामेनैव निग्राह्येण गृहीतो मनसा हि कामान्कामयते ।

The mind is a fetter: it is enhanced by desire which is its auxiliary, for by mind desires are formed.

८. हस्तौ वै ग्रहः स कर्मणैव निग्राह्येण गृहीतो हस्ताभ्यां हि कर्म करोति ।

The hands are a fetter, it is enhanced by action which is its auxiliary; for by the hands actions are done.

[illegible] त्वचं वै [illegible] स्पर्शेनालिङ्गन गृह्णन्त्यचा हि स्पर्शान्विद्म इति इत्येतद्धी महा बन्धावलिङ्गा ।

"The skin is a fetter; it is enhanced by touch which is its auxiliary; for by the skin the various kinds of touch become known. These are the eight fetters and the eight auxiliaries." (1)

(1) The fetters above mentioned, as speech, and their auxiliaries are the impressions of words, etc.

[illegible] यान्नयज्ञ्यति [illegible] सर्वं मृत्योरन्नं [illegible] देवता [illegible] मृत्युं [illegible] मृत्युं [illegible] ।

He said,—"Yājñavalkya, all this is the food of death. [illegible] deity whose food is death [illegible]? He replied,—'Fire verily is death; the same is the food of the water; (thereby) death [illegible] is conquered.'"

[illegible] यान्नयज्ञ्यति [illegible] यत्राय पुरुषो म्रियत उदस्मात्प्राणा क्रामन्त्याहो नेति नेति होवाच याज्ञवल्क्योऽत्रैव समवनीयन्त [illegible] उच्छ्वयत्याध्मायत्याध्मातो मृतः शेते ।

He said,—"Yājñavalkya, when this spirit (Person) [illegible], then the organs depend from him?" (1) Yājñavalkya said,—"No, by no means; nay, by no means; there [illegible] they are dissolved [illegible] he becomes

swollen, he becomes full of wind, when blown upon; the dead sleeps" (4).

(1) From him who knows Brahman.

(2) In him who knows Brahman.

(3) In the supreme Brahman, they become of the same nature with him.

(4) There is no actual death, when the bonds are destroyed, the liberated does not proceed anywhere.

[illegible] यान्नयज्ञ्यति [illegible] क्व [illegible] न [illegible] नामानन्तं वै नामानन्ता विश्वेदेवा अनन्तेन तेन तानेव जयति ।

He said,—"Yājñavalkya, when this spirit dies, what does not leave him?" (He replied),—"The name. The name indeed is infinite, infinite, are the Viśvedevas; he conquers thereby the world of the infinite.

[illegible] यान्नयज्ञ्यति [illegible] यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति वातं प्राणश्चक्षुरादित्यं मनश्चन्द्रं दिशः श्रोत्रं पृथिवीं शरीरमाकाशमात्मौषधीर्लोमानि वनस्पतीन्केशा अप्सु लोहितं च रेतश्च निधीयते क्वायं तदा पुरुषो भवतीत्याहो सोम्य हस्तमादाय [illegible] केदित्याहो न लोमेसत् लक्ष इति सौ होवाच मन्त्रयांचक्राते सौ ह यदूचतुः कम हैव तदूचतुरथ सत्प्रशशंसतुः कर्म हैव तत्प्रशशंसतुः पुण्यो वै पुण्येन कर्मणा भवति पापः पापेनेति तदा ह जारत्कारव आर्तभाग उपरराम

He said,—"Yājñavalkya (1),—when the speech (2) of the spirit dies as this is one living [illegible]

into the wind, the eye into the sun, the mind into the moon, the ear into the quarters, the body into earth, the self into the hairs of the body and into herbs, the hairs of the head into trees, blood and semen into the waters. Where does this self remain?

He replied: "Take O king Ajātaśatru my hand, and let us go to that place, there we shall know (the answer of this question). This question cannot be discussed in a crowded place." (In the forest) they discussed. What they said there was work (i.e. what they praised) was work. By work verily a person becomes [illegible] Hence Ajātaśatru from an family of Kṣatriya becomes a Brahmin.

(1) In 10 and 11, the state, which is obtained by the liberated, has been mentioned. What then does become after death of him who is not liberated? The answer is given in the present section.

2) By speech, the vital air, etc., according to S., the sun, etc. are meant to be understood as the organs, because they do not depart.

3) The word ātmā means here the place of the soul, the seat of the heart.

4) Work as the material cause of man again assuming a body etc.

THE BRAHMANA (1)

1 अथ हैन भुज्युर्लाह्यः पप्रच्छ याज्ञवल्क्यति हेत्र न स्मो चरकाः पर्यटन्तो मद्रेषु पतञ्चलस्य काप्यस्य गृहानेम

तस्यासीद् दुहिता गन्धर्वगृहीता तमपृच्छाम कोऽसीति सोऽब्रवीत्सुधन्वाङ्गिरस इति ते यदा लोकानामन्तानपृच्छाम क्व परिक्षिता अभवन्निति क्व परिक्षिता अभवन् न त्वा पृच्छामि याज्ञवल्क्य क्व परिक्षिता अभवन्निति

Then asked him Bhujyu, the son of Lahya,—"Yājñavalkya," said he, wandering (one) in the country of the Madras for the sake of studying the Vedas, "we came to the house of Patañcala of the family of Kapi. His daughter was possessed by a Gandharva (2). We asked him,—'Who art thou?' He answered,—'I am Sudhanvā, of the family of Angiras.' When asking [illegible] we said to him,—'Where are the Parikṣitas; where are the Parikṣitas?' I (now) ask thee O Yājñavalkya, where are the Parikṣitas?"

(1) This Brāhmaṇa, according to S., is to show, that the rites have only worldly effects and that absolute liberation is thereby impossible. The highest among all rites is the performance of the [illegible] is doubtful from [illegible] and [illegible] with knowledge [illegible] the obtaining of the nature of fire and other deities [illegible] as referring to the duty of the six verses, [illegible] the obtaining of the nature of Hiraṇyagarbha, the first-born, that is to say, by number of these effects absolute liberation from the world, or identity with Brahman is obtained.

(2) A being of superhuman power. By saying that he [illegible] knowledge from such a being. Bhujyu means [illegible] Yājñavalkya [illegible] such a [illegible] S.

2. स होवाचोषस्तिः वै माऽगच्छन्वै ते तद्यत्राश्वमेधयाजिनो गच्छन्तीति क्व स्वश्वमेधयाजिनो गच्छन्तीति द्वाविमावेव वै देवयानपितृयाणावेतौ ताभ्यामेतत्सर्वं जगत्प्रोतं यदिदं किं चाकाशश्चान्तरिक्षं च तेन समन्तं पृथिवी द्विस्तावत्पर्येति तेन समन्तं पृथिवी द्विस्तावत्समुद्रः पर्येति तद्यथा क्षुरस्य धारा वा यावद्वा मक्षिकायाः पत्रं तावानन्तरेणाकाशस्तानिन्द्रः सुपर्णो भूत्वा वायवे प्रायच्छत्तानन्तरेणाकाशमेत

which goes everywhere by the air going everywhere in thy soul which is within every (being); that which ascends by the ascending air is the soul which is within every being. This is thy soul which is within every being.

(1) The connection between the present question and the two preceding ones is thus stated by S. It has been declared that senses by the fetters and their objects are the senses and their objects which are produced by virtue and vice man roams about in the world again and again shaking off those fetters and again and again assuming sound. The highest meditation to be practised by virtue has also been explained, that is to say, the deep resement of the same nature with the two-fold nature of [illegible] which is nature as it is by virtue, its nature as separated within individual existence. The present question is to enquire, whether he who, seized by the senses and their objects, assumes one body after the other, exists, or not, and if he exists what is his nature. That is to say, it shows, how to distinguish the soul from every other being as he is indispensable means of knowing for the nature of [illegible] and [illegible] emanates from the above described bondage.

(2) Witness and present, the first, according to S. means "not obstructed by anything," and the second "without an [illegible]."

(3) The soul, whose nature is knowledge.—S.

२ स होवाच यानन्यस्याकामयामहे कथं विद्यादसौ सर्वान्यस्य दुर्ज्ञेयत्वे
वैलक्षण्यादिति अथात्र यदेव साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तर
मन्तरं व्यवधानरहितं न आत्मा सर्वान्तर कृत्स्नो य त्वयोक्तो
सर्वान्तरो न दृष्टेर्द्रष्टारं पश्यन् श्रुतेः श्रोतारं शृण्वन्
मतेर्मन्तारं मन्वानो न विज्ञातेर्विज्ञातारं विजानीया एष त आत्मा
सर्वान्तरोऽन्योऽन्यस्मादेते सर्वा इमास्तिस्रश्चाकाशा व्याख्याताः ।

Uṣasta, the son of Cakra, said—"As some one may say: This is a cow, this is a horse, thus is the (Brahman) described by thee (1). Do (now) explain to me that Brahman, who is a witness and present, that soul which is within every (being)." "It is thy soul which is within every (being)." "Which soul is within every (being), Yājñavalkya?" "Thou couldst (2) not behold the beholder of the beholding, thou couldst not hear the hearer of the hearing, thou couldst not mind the minder of the minding, thou couldst not know the knower of the knowing. This thy soul is within every (being), every thing different from it, is transient." Hence Uṣasta, the son of Cakra, became silent.

(1) To show Brahman by such signs as respiration, etc., is the same, as if some body who engages to define a cow etc., defines it merely by signs, saying for instance 'an animal which goes there is a cow', that is to say thy definition is an improper one.

(2) Yājñavalkya declines to give a definition of Brahman in the way as it is given of a jar etc. And the reason for declining it is that such a definition is [illegible] For the nature of Brahman consists in the agency described as beholding etc. "Thou soul is the beholder of the beholding." The beholding, hearing, knowing etc. are the three-fold. [illegible] that to which it in reality applies. The common beholding, etc., is a [illegible] sign by means of its connection with the eye, etc. This is an effect, and has therefore a commencement and an end. But the beholding, etc., of the soul, the beholding of the beholding, has by its own nature, no beginning and no end.

FIFTH BRAHMANA

1 अथ हैन कहोलः कौषीतकेयः पप्रच्छ याज्ञवल्क्येति होवाच यदेव साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्वेत्यय य आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो यः प्राणेन प्राणिति स ते आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो यः प्राणेनापानिति स ते आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो यः व्यानेन व्यानिति स ते आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो यः उदानेनोदानिति स ते आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो यः समानेन समानिति स ते आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो यः चक्षुषा पश्यति स ते आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो यः श्रोत्रेण शृणोति स ते आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो यः मनसा मनुते स ते आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो यः त्वचा स्पृशति स ते आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो यः विज्ञानेन विजानाति स ते आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो यः रेतसा रेतति स ते आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो यः पायुनापानति स ते आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो यः पादाभ्यां प्रपादयति स ते आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो यः वाचा वदति स ते आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो यः हस्ताभ्यां गृह्णाति स ते आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो यः आत्मनात्मानं जानाति यस्मिन्नयं पुरुषो यदा स्वपिति यदा प्रतिबुध्यते यदा प्रतिबुध्यते यदा स्वपिति यदा जागरितं यदा जागरितं यदा स्वपिति यदा सुषुप्तं यदा सुषुप्तं यदा स्वपिति यदा स्वपिति यदा प्रतिबुध्यते यदा प्रतिबुध्यते यदा स्वपिति

(4) Wealth is two fold human and divine wealth. Human wealth supplies the means to perform rites, by which rites, accompanied with knowledge the world of the forefathers is gained. But no wisdom knowledge by rites, connected therewith the world of the gods is gained, and the same also by mere knowledge. From this knowledge at an elevation is necessary to attain perfect liberation from the world, for in reality it is knowledge of ignorance.

(5) Wisdom, Paṇḍityam, the knowledge of Brahman, is strength, such as results from the knowledge of Brahman.

(6) The thinker, Muni explained by S. mananat Muni that is a Yogi.

(7) Not thinking and thinking, thus I have translated literally different from S's explanation, who explains "Amananam," the knowledge of soul and the removing a belief in the non-soul. Maunam, the ultimate effect is removing a belief in the non-soul.

(8) The sense is, for him who has acquired the true knowledge of Brahman every work is indifferent, he is above work.

SIXTH BRAHMANA

अथ हैनं गार्गी वाचक्नवी पप्रच्छ याज्ञवल्क्येति होवाच यदिदं सर्वमप्सु च प्रोतं च कस्मिन्नु खल्वाप ओताश्च प्रोताश्चेति वायौ गार्गीति कस्मिन्नु खलु वायुरोतश्च प्रोतश्चेत्यन्तरिक्षलोकेषु गार्गीति कस्मिन्नु खल्वन्तरिक्षलोका ओताश्च प्रोताश्चेति गन्धर्वलोकेषु गार्गीति कस्मिन्नु खलु गन्धर्वलोका ओताश्च प्रोताश्चेत्यादित्यलोकेषु गार्गीति कस्मिन्नु खल्वादित्यलोका ओताश्च प्रोताश्चेति चन्द्रलोकेषु गार्गीति कस्मिन्नु खलु चन्द्रलोका ओताश्च

प्रोताश्चेति नक्षत्रलोकेषु गार्गीति कस्मिन्नु खलु नक्षत्रलोका ओताश्च प्रोताश्चेति देवलोकेषु गार्गीति कस्मिन्नु खलु देवलोका ओताश्च प्रोताश्चेतीन्द्रलोकेषु गार्गीति कस्मिन्नु खल्विन्द्रलोका ओताश्च प्रोताश्चेति प्रजापतिलोकेषु गार्गीति कस्मिन्नु खलु प्रजापतिलोका ओताश्च प्रोताश्चेति ब्रह्मलोकेषु गार्गीति कस्मिन्नु खलु ब्रह्मलोका ओताश्च प्रोताश्चेति स होवाच यागि मातिप्राक्षीर्मा ते मूर्धा व्यपप्तदनतिप्रश्न्या वै देवतामतिपृच्छसि गार्गि मातिप्राक्षीरिति ततो ह गार्गी वाचक्नव्युपरराम ।

Then* asked (1) him Gargi, the daughter of Vacaknu,—"Yajñavalkya," said she, "all this (earth) is woven and rewoven on the waters (2). upon what then are the waters woven and rewoven?" He replied, "On the wind (3), O Gargi." "On what then is woven and rewoven the wind?" "On the worlds of the atmosphere (4), Gargi." "On what then are woven and rewoven the worlds of the atmosphere?" "On the worlds of the Gandharvas, O Gargi." "On what then are woven and rewoven the worlds of the Gandharvas?" "On the worlds of Āditya, O Gargi." "On what then are woven and rewoven the worlds of Āditya?" "On the worlds of the moon, O Gargi." "On what then are woven and rewoven the worlds of the moon?" "On the worlds of the stars, O Gargi." "On what then are the worlds of the stars woven and rewoven?" "On the worlds of the gods, O Gargi." "On what then are woven and rewoven the worlds of the gods?" "On the worlds of Indra, O Gargi." "On what then are woven

and rewoven the worlds of Indra?" "On the worlds of Prajapati, O Gargi." "On what then are woven and rewoven the worlds of Prajapati?" "On the worlds of Brahman, O Gargi." "On what then are woven and rewoven the worlds of Brahman?" "Gargi, said he, "do not ask an improper question, in order that thy head may not drop off. Thou asketh the deity which is not to be questioned. Do not question, O Gargi." Thereupon Gargi, the daughter of Vacaknu, became silent.

(1) In the last two Brahmanas it has been declared, that the soul is within all; the next three Brahmanas are [illegible] of this [illegible]

[illegible] because the earth everywhere from which [illegible] is pervaded by the water, otherwise it would be scattered everywhere like a handful of powder [illegible] [illegible] but is an effect that is [illegible] and [illegible] pervaded by something, which is a cause which is subtle and subtle, and thus [illegible] up to the soul. S

[illegible] instead of [illegible] the word [illegible] the answer [illegible] the fire should be here expected but says [illegible] the fire has no existence of [illegible] independent of water and earth and is therefore not mentioned separately.

(4) The worlds of the atmosphere are composed of bodiless [illegible]. S

(5) Do not ask an improper question, because it [illegible] by arguments but only by the Sastra. S

[illegible] BRAHMANA

अथ हैनमुद्दालक आरुणिः पप्रच्छ याज्ञवल्क्येति होवाच
पतञ्चलस्य गौतमस्य काप्यस्य गृहेषु यज्ञकामान्यास्या-

[illegible]

Then asked Uddalaka, the son of Aruṇa,—"Yājñavalkya," said he, "in the country of the Madras we (1) abode in the house of Patañcala of the family of Kapi, for the sake of studying the science of offering. His wife was possessed by a Gandharva. We asked him (the Gandharva), 'Who art thou?' He said, 'Kabandha, the son Atharvaṇa.' He said to Patañcala, of the family of Kapi, and to (us) priests, 'O Kapya, knowest thou that Thread by which this world, and the other world and all beings (2) are bound together?' Patañcala, of the family of Kapi, said, 'I do not know it, O Venerable.' He said to Patañcala, of the family of Kapi, and to (us) priests (3), 'Knowest thou.

O Kapya, that Inner Ruler who within rules this world and the other world and all beings?' Patancala, of the family of Kapi, said, 'I do not know (this), O Venerable.' He said to Patancala, of the family of Kapi and to his priests, O Kapya, whoever knows the Thread and the Inner Ruler knows Brahman, knows the worlds, knows the gods, knows the Vedas, knows the elements (4), knows the soul, knows all. Then the (Gandharva) said (all about all Thread and the Inner Ruler) to them. Therefore do I know this. If thou, O Yajnavalkya, ignorant of the Thread and the Inner Ruler, hast taken away the Brahman cows, 5 thy head will certainly drop down." "I know verily, Gautama, the Thread and the Inner Ruler." "Any one may say this, I know, I know, but tell the manner in which thou knowest."

(1) Patancala's pupils.

(2) From Brahman downwards to inanimate matter.

(3) Patancala's pupils.

(4) Of the beings.

(5) The cows destined for the best knower of Brahman.

2 स होवाच वायुर्वै गौतम तन्तुरत्र वायुना वै गौतम तन्तुनायं च लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्ति तस्माद्वै गौतम पुरुषं प्रेतमाहुर्व्यस्रंसिषत स्नायवो विस्रंसिषत वायुना हि गौतम तन्तुना संदृब्धानि भवन्तीत्येवमेवैतद्याज्ञवल्क्य यान्त्वर्थं विद्वांसि

He said,—"The wind, O Gautama, is the Thread; by the wind as by a thread are this world, the other world, all beings bound together, O Gautama. Therefore, O Gautama, it is said of a dead man, his limbs are relaxed, for by the wind, O Gautama, as by a thread, they are bound together." "It is so, O Yajnavalkya. (now) explain the Inner Ruler."

1. यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

"He who dwelling in the earth is within the earth, whom the earth does not know (1), whose body is the earth, who within rules the earth, is thy soul, the Inner Ruler, immortal.

(1) The deity of the earth.

4. योऽप्सु तिष्ठन्नप्स्वन्तरो यमापो न विदुर्यस्याप शरीरं योऽपोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

"He who dwelling in the waters is within the waters, whom the waters do not know, whose body are the waters, who within rules the waters, is thy soul, the Inner Ruler, immortal.

5. योऽग्नौ तिष्ठन्नग्नेरन्तरो यमग्निर्न वेद यस्याग्निः शरीरं योऽग्निमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

"He who dwelling in the fire is within the fire, whom the fire does not know, whose body is the fire, who within rules the fire, is thy soul, the Inner Ruler, immortal.

6. यो ऽन्तरिक्षे तिष्ठन्नन्तरिक्षादन्तरो यमन्तरिक्षं न वेद यस्यान्तरिक्षं शरीरं योऽन्तरिक्षमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

"He who dwelling in the atmosphere is within the atmosphere, whom the atmosphere does not know, whose body is the atmosphere, who within rules the atmosphere, is thy soul, the Inner Ruler immortal.

7. यो वायौ तिष्ठन्वायोरन्तरो यं वायुर्न वेद यस्य वायुः शरीरं यो वायुमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

"He who dwelling in the wind is within the wind, whom the wind does not know, whose body is the wind, who within rules the wind is thy soul, the Inner Ruler, immortal.

8. यो दिवि तिष्ठन्दिवोऽन्तरो यं द्यौर्न वेद यस्य द्यौः शरीरं यो दिवमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

"He who dwelling in the heavens is within the heavens, whom the heavens do not know, whose body are the heavens, who from within rules the heavens, is thy soul, the Inner Ruler, immortal."

9. य आदित्ये तिष्ठन्नादित्यादन्तरो यमादित्यो न वेद यस्यादित्य शरीरं य आदित्यमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

He who dwelling in the sun, is within the sun, whom the sun does not know, whose body is the sun, who from within rules the sun, is thy soul the Inner Ruler, immortal.

10. यो दिक्षु तिष्ठन्दिग्भ्योऽन्तरो यं दिशो न विदुर्यस्य दिशः शरीरं यो दिशोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

He who dwelling in the quarters, is within the quarters, whom the quarters do not know, whose body are the quarters, who from within rules the quarters, is thy soul, the Inner Ruler, immortal.

11. यश्चन्द्रतारके तिष्ठन्चन्द्रतारकादन्तरो यं चन्द्रतारके न वेद यस्य चन्द्रतारकं शरीरं यश्चन्द्रतारकमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

He who dwelling in the moon and stars, is within the moon and stars, whom the moon and stars do not know, whose body are the moon and stars, who from within rules the moon and stars, is thy soul, the Inner Ruler, immortal.

12. य आकाशे तिष्ठन्नाकाशादन्तरो यमाकाशो न वेद यस्याकाशः शरीरं य आकाशमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

He who dwelling in the ether, is within the ether, whom the ether does not know, whose body is the ether, who from within rules the ether, is thy soul, the Inner Ruler, immortal.

13. य आतमसि तिष्ठन्नात्मनोऽन्तरो यं तमो न वेद यस्य तमः शरीरं यस्तमोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

He who dwelling in the darkness, is within the darkness, whom the darkness does not know, whose

body is the darkness, who from within rules the darkness, is thy soul, the Inner Ruler, immortal.

14 यस्तेजसि तिष्ठंस्तेजसोऽन्तरो यं तेजो न वेद यस्य तेजः शरीरं यस्तेजोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृत इत्यधिदैवतमथाधिभूतम् ।

He who dwelling in the light, is within the light, whom the light does not know, whose body is the light, who from within rules the light, is thy soul, the Inner Ruler, immortal.

This is the relation to the gods. Next of (that) relation to the elements.

15. यः सर्वेषु भूतेषु तिष्ठन्सर्वेभ्यो भूतेभ्योऽन्तरो यं सर्वाणि भूतानि न विदुर्यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि भूतान्यन्तरो यमयत्येष त आत्मान्तर्याम्यमृत इत्यधिभूतमथाध्यात्मम् ।

He who dwelling in all elements is within the elements, whom the elements do not know, whose body are the elements, who from within rules the elements, is thy soul, the Inner Ruler, immortal. This is the relation to the elements. Next of (that) relation to (the self).

16. य. प्राणे तिष्ठन्प्राणादन्तरो यं प्राणो न वेद यस्य प्राणः शरीरं यः प्राणमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

He who dwelling in the vital air, (1) is within the vital air, whom the vital air does not know, whose body is the vital air, who from within rules the vital air, is thy soul, the Inner Ruler, immortal.

(1) In small, accompanied by the air of respiration. S

17 यो वाचि तिष्ठन्वाचोऽन्तरो यं वाङ्न वेद यस्य वाक् शरीरं यो वाचमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

He who dwelling in speech, is within speech, whom speech does not know, whose body is speech, who from within rules speech, is thy soul, the Inner Ruler, immortal.

18 यश्चक्षुषि तिष्ठंश्चक्षुषोऽन्तरो यं चक्षुर्न वेद यस्य चक्षुः शरीरं यश्चक्षुरन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

He who dwelling in the eye, is within the eye, whom the eye does not know, whose body is the eye, who from within rules the eye, is thy soul, the Inner Ruler, immortal.

19 यः श्रोत्रे तिष्ठञ्छ्रोत्रादन्तरो यं श्रोत्रं न वेद यस्य श्रोत्रं शरीरं यः श्रोत्रमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

He who dwelling in the ear, is within the ear, whom the ear does not know, whose body is the ear, who from within rules the ear, is thy soul, the Inner Ruler, immortal.

20 यो मनसि तिष्ठन्मनसोऽन्तरो यं मनो न वेद यस्य मनः शरीरं यो मनोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

He who dwelling in the mind, is within the mind, whom the mind does not know, whose body is the mind, who from within rules the mind, is thy soul, the Inner Ruler, immortal.

21 यस्त्वचि तिष्ठन्त्वचोऽन्तरो यं त्वङ् न वेद यस्य त्वक् शरीरं
यस्त्वचमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

He who dwelling in the skin is within the skin, whom the skin does not know, whose body is the skin, who within rules the skin, is thy soul, the Inner Ruler, immortal.

22 यो विज्ञाने तिष्ठन्विज्ञानादन्तरो यं विज्ञानं न वेद यस्य विज्ञानं
शरीरं यो विज्ञानमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

He who dwelling in knowledge, is within knowledge, whom knowledge does not know, whose body is knowledge, who from within rules knowledge, is thy soul the Inner Ruler, immortal.

23 यो रेतसि तिष्ठन् रेतसोऽन्तरो यं रेतो न वेद यस्य रेतः शरीरं यो
रेतोऽन्तरे यमयत्येष त आत्मान्तर्याम्यमृतोऽदृष्टो द्रष्टाऽश्रुतः
श्रोतामतः मन्ता विज्ञातो विज्ञाता नान्योऽतोऽस्ति द्रष्टा
नान्योऽतोऽस्ति श्रोता नान्योऽतोऽस्ति मन्ता नान्योऽतोऽस्ति
विज्ञातैष त आत्मान्तर्याम्यमृतोऽतोऽन्यदार्तं तेन हाऽरुणिरुद्दालक
आरुणिरुपरराम ।

He who dwelling in the seed is within the seed whom the seed does not know whose body is the seed, who within rules the seed is thy soul, the inner Ruler, Immortal. Unseen he sees, unheard he hears, unmanded he minds, unknown he knows. There is none that sees, but he, there is none that hears but he there is none that minds, but he there is none that knows but he. He is thy soul the Inner Ruler

immortal. Whatever is different from him, is perishable. Hence Uddālaka, the son of Aruṇa, became silent

(1) In preservation.

(2) Vide Br. Ā. 3. 4. 2 Praśna 4. 11 and Kaṭha 6, 13. Muṇḍ. 3. 2 Taitt. 2. 4, Taiav. U 1. 3

KHAṆḌA BRAHMAṆA

1 अथ ह वाचक्नव्युवाच ब्राह्मणा भगवन्तो हन्ताहमिमं द्वौ प्रश्नौ
प्रक्ष्यामि तौ चेन्मे वक्ष्यति न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोद्य
जेतेति पृच्छ गार्गीति ।

Then (1) the daughter of Vacaknu said,—" O venerable Brāhmaṇas, I wish to ask him (further) two questions. If he answers them, then indeed none of you will ever defeat him in arguments concerning Brahman. (They replied),—" Ask (him), O Gargi."

(1) The Brāhmaṇa is to show the present vision Brahman as independent of any attributes

2. सा होवाचाहं वै त्वा याज्ञवल्क्य यथा काश्यो वा वैदेहो
वोग्रपुत्र उज्जयं धनुरधिज्यं कृत्वा द्वौ बाणवन्तौ सपत्नातिव्यधिनौ
हस्ते कृत्वोपोत्तिष्ठेयमेवाहं त्वा द्वाभ्यां प्रश्नाभ्यामुपोत्स्येयं तौ
मे ब्रूहीति पृच्छ गार्गीति

She said,—" As the king of the Kāśis or of the Videhas, the offspring of a hero, when he has two arrows

string of the stringless bow, rises in wrath with two fire piercing arrows in his hand, so I will rise before thee with two questions. Do thou make answer to me."—"Ask, O Gargi."

५. सा होवाच यदूर्ध्वं याज्ञवल्क्य दिवो यदवाक् पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते कस्मिंस्तदोतं च प्रोतं चेति ।

She said,—"What is above the heavens, O Yajñavalkya, what is beneath the earth, what is between, and what is these two, heavens and earth and what is [illegible] past, present and future,—upon what is all this woven and rewoven?"

६. स होवाच यदूर्ध्वं गार्गि दिवो यदवाक् पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते कस्मिंस्तदोतं च प्रोतं चेति ।

He said,—"What is above the heavens, O Gargi, what is beneath the earth, what is between, and what is these two, heavens and earth, and what is called the past, the present and the future, upon the ether is all this woven and rewoven and rewoven?"

७. सा होवाच नमस्तेऽस्तु याज्ञवल्क्य यो म एतं व्यवोचोऽप्रश्न्यं वायस्वेति कृष्ण गार्गीति ।

She said,—"I salute thee, O Yajñavalkya, who hast explained this question to me, be prepared for the other."—"Ask, O Gargi."

८. सा होवाच यदूर्ध्वं याज्ञवल्क्य दिवो यदवाक् पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते कस्मिंस्तदोतं च प्रोतं चेति ।

She said,—"What is above the heavens, what is beneath the earth, what is between, and what is these two, heavens and earth, and what is called past, present and future,—upon what is all this woven and rewoven (1)?"

(1) The second question, which is same with the first, is intended firmly to establish the truth declared before.—S

९. स होवाच यदूर्ध्वं गार्गि दिवो यदवाक् पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते कस्मिंस्तदोतं च प्रोतं चेति कस्मिन्नु खल्वाकाश ओतश्च प्रोतश्चेति ।

He said,—"What is above the heavens, O Gargi, what is beneath the earth, what is between, and what is these two, heavens and earth, and what is called past, present and future, is woven and rewoven on the ether."—"Upon what then is the ether woven and rewoven?"

१०. स होवाच एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्त्यस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवायवमनाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनो ऽतेजस्कमप्राणममुखममात्रमनन्तरमबाह्यं न तदश्नाति किंचन न तदश्नाति कश्चन ।

He said,—"It is called by the Brahmaṇas (1) the indestructible one, O Gargi. (This) is not of a gross

body, it is not subtle (2), not long, not wide, not red (3), not viscid (4), not shadow, not darkness, not air, not ether, not adhesive (5), not taste, not smell, not eye, not ear, not speech, not mind, not light, not life, not entrance (6), not measure, not within, not without. It does not consume anything, nor does any one consume it (7).

(1) The Brahmaṇas are here such as know Brahman.—S.

(2) Prasna U., 4, 8; Muṇḍ., I. 5.

(3) Like fire.—S.

(4) Like water.—S.

(5) Like tao.—S.

(6) Without entrance, to whom there is no entrance, unapproachable.

(7) All these negatives are to establish the conviction, that Brahman has no attributes. Cf. Vāj. S. U. 8, Kaṭha U., 3, 15, Muṇḍ., 2, 6.

"By the command of this indestructible (being), O Gārgi, sun and moon are upheld in their places (1) by the command of this indestructible (being), O Gārgi, heavens and earth stay upheld in their places; by the command of this indestructible (being), O Gārgi, minutes, hours, days and nights, the half months, the months, the seasons, the years stay upheld in their places; by the command of this indestructible (being), O Gārgi, the eastern rivers flow from the snowy mountains (to the eastern quarter) the western (2) to the western quarter, and the others to the quarters (ordained for them); by the command of this indestructible (being), O Gārgi, men praise the giver, gods (follow) the sacrificer, (and) forefathers the oblation.

(1) Kaṭha U., 6, 2; Taitt. U., 2, 8.

(2) The Gaṅgā, etc.; 3 The Sindhu, etc.—S.

10. यो वा एतदक्षरं गार्ग्यविदित्वास्माँल्लोकात्प्रैति स कृपणः। अथ य एतदक्षरं गार्ग्यविदित्वास्माँल्लोकात्प्रैति स ब्राह्मणः।

"Whoever, ignorant of this indestructible (being), O Gārgi, in this world performs offerings, adores gods (and) practises austerities over many thousands of years, consumes at last the (fruit of his works). Whoever, ignorant of this indestructible (being), O Gārgi departs from this world, becomes a miser (i.e. again). Whoever, knowing this indestructible (being), O Gārgi departs from this world, is a (true) Brahmaṇa."

(1) Stores up the effect from works, like a miser riches.

11 तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्टृ श्रुतं श्रोतृ मतं मन्तृ विज्ञातं विज्ञातृ नान्यदतोऽस्ति द्रष्टृ नान्यदतोऽस्ति श्रोतृ नान्यदतोऽस्ति मन्तृ नान्यदतोऽस्ति विज्ञातैतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ।

"This indestructible (being), O Gargi, although unseen sees, unheard hears, unthought thinks, unknown knows. There is none other than this that sees, but he there is none other than this that hears, there is none other than this that thinks, but he, there is none other than this that knows. In this indestructible (being) [illegible] the ether is woven and rewoven."

(2) Prasna. 4. 8. Talavakara U., 1. 4. 3

12 स यो ह वै तन्महदुक्थं वायुर्वाव तद्यदनुवानमेतद्वायुं हि सर्वाणि भूतानि गायन्ति तस्मादनुवानमेतद्वायुं हि सर्वाणि भूतानि गायन्ति तस्मादुक्थ

(1) After it has been stated, that the earth, the other elements, etc., by their successively more and more [illegible] are one with regard to another in the state which has been called "woven and rewoven," Brahman has been declared to be within all (Brahm., 4-6). It has been further stated, that Brahman has the attribute of [illegible] of the thread which pervade the whole manifested world. [illegible] has manifested requires to be understood, the Ruler as its cause. The present Brahmaṇa undertakes now to show, how the nature of Brahman as a whole and as person, can be comprehended by the maximum and minimum numbers of the gods. [illegible]

(2) The [illegible] of Man [illegible] containing the number of deities.—[illegible]

(3) There is no doubt the amount of the number of the gods, according to the explanation of Śaṅkara, the number given in the Text 3,306 is probably owing to the misapprehension of a copyist who added [illegible] (30)

(4) Adhyardha, which is more than half, half of two would be one [illegible] from the next, three [illegible] have been chosen; see the explanation, given in 9

१ स इत्यादि यदिमान् त्रींल्लोकान् प्राविशत् इत्येव इति कलमे स त्रयस्त्रिंशदिति एतत् एकादश वहा द्वादशादित्यास्त एकत्रिंशदिन्द्रश्च प्रजापतिश्च त्रयस्त्रिंशा इति ।

Ilanada: "This is even for their glory: there are [illegible] thirty-three gods." "Which are these thirty-three?" "Eight Vasus, eleven Rudras, twelve Ādityas. These are thirty-one besides Indra and Prajāpati. There are thirty-three."

२ कतमे वसव इत्यग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसव एतद्धि ह्येते सर्वं वासयन्तीति तस्माद्वसव इति ।

"Which are the Vasus?" "The fire, the earth, the wind, the atmosphere, the sun, the heavens, the moon, and the stars. These are the Vasus, for upon them this all is founded, this means Vasu, therefore they are called Vasus."

३ कतमे रुद्रा इति दशेमे पुरुषे प्राणा आत्मैकादशस्ते यदा स्माच्छरीरान्मर्त्यादुत्क्रामन्त्यथ रोदयन्ति तद्यद् रोदयन्ति तस्माद्रुद्रा इति ।

"Which are the Rudras?" "The ten organs (Praṇah) in man, and the soul as the eleventh. When they leave this body after death, they weep. Therefore, because they weep (Rodayanti), they are called Rudras."

५ कतम आदित्या इति द्वादश वै मासाः संवत्सरस्यैत आदित्या एत ह्येदं सर्वमददाना यन्ति ते यदिदं सर्वमददाना यन्ति तस्मादादित्या इति ।

"Which are the Ādityas?" "The twelve months of the year are the Ādityas; for taking all this (1) they pass. Because taking all this they pass (Adadanayanti), therefore they are called Ādityas."

(1) All this, the age of man and the fruit, derived from work. [illegible]

६. कतम इन्द्रः कतमः प्रजापतिरिति स्तनयित्नुरेवेन्द्रो यज्ञः प्रजापतिरिति कतमः स्तनयित्नुरशनिरिति कतमो यज्ञ इति पशव इति ।

"Who is Indra, who is Parjanya?" "The cloud." "Which is the fire, the sacrifice, is Prajapati?" "Which is the food?" "The [illegible]." "Which is the [illegible]?" "The animals."

[illegible] कतम एतदिति षडिमे च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्चैते षडेतद्धीदꣳ सर्वं षडिति ।

"Which are the six?" "The fire (Agni), the earth, the wind, the [illegible], the sun and the heavens (1) for they are six; for this all is six."

(1) In this number the moon and the stars are omitted.

[illegible] कतमे ते त्रय इमे त्रय एव त्रय लोका एतद्धि त्रयी त्रयी ह्येवा इति कतमौ तौ द्वावित्यन्नं चैव प्राणश्चेति कतमा देवतेत्यन्नं इति योऽसौ पवत इति ।

"Which are the three gods?" "The three worlds (1), for within them all these gods are comprehended." "Which are the two gods?" "Food and life." "Which is the Adhyardha?" "He who purifies" (2).

(1) Earth and fire [illegible] are here considered as one god, the atmosphere and the wind as the second and the heavens and Aditya the sun as a third god. A. C.

(2) The wind.

[illegible] तदाहुरन्यमेकं इति वायुरेव कथमध्यर्ध इति यदुत्थितः समभ्यर्धमेतीत्यध्यर्ध इति कतम एको देव इत्यन्न प्राण इति स ब्रह्म तदित्याचक्षते ।

"Here it is objected, He who purifies, is one even how then is he Adhyardha" (1). "Because all obtains increase in him (2) therefore is he Adhyardha." "Which is the one god?" "Life, this is called Brahman, this what is beyond" (3).

(1) The objection seems to be made from the literal meaning of Adhyardha which is half.

(2) Adhyardhaṁ vadhi yadhim prapnoti.

(3) *Vid.* 5, 3, 1.

10. [illegible] यस्तमयमात्मानमेतं लोकं सर्वे ज्यानिषो व स ते पुरुष विधोऽसर्वस्यात्मनः परायणं स वै वेदिता स्यात्तमवेदयं यद्वा यद्वा ते पुरुषं सर्वस्यात्मनः परायणं यमात्थ स एवायं इति [illegible] पुरुष स एव ब्रह्म शाकल्य तस्य का देवतेत्यग्निरिति होवाच ।

"Whoever knows that spirit (Puruṣa) whose abode is the earth, whose place of sight (1) is the fire, whose [illegible] every soul, is in truth the one who knows." "I know indeed, O Yājñavalkya, that spirit, the highest locality of every soul, of whom thou speakest. He is the spirit who abides in the body." "Say, O Śākalya, which is the deity of the same?" He said, "Immortality."

(1) Place (of sight) okaḥ, lokayati aneneti—ā

11. [illegible] यस्तमयमात्मानमेतं लोकं सर्वे ज्यानिषो व स ते पुरुष विधोऽसर्वस्यात्मनः परायणं स वै वेदिता स्यात्तमवेदयं यद्वा यद्वा ते पुरुषं सर्वस्यात्मनः परायणं यमात्थ स एवायं

कामाय पुरुष स एष वेदैव शाकल्य तस्य का देवतेति
हृदय इति होवाच

"Whoever knows that spirit whose abode is deep in the heart (1), whose light is the mind, as the highest locality of every soul, is in truth one who knows." "I know indeed, O Yajnavalkya, that spirit, the highest locality of every soul, of whom thou speakest. He is the spirit, whose nature is desire." "Say, O Sakalya, which is the deity of the same?" He said,—"Woman."

(1) The heart intellect.—S.

12. कामाय पुरुष स एष वेदैव शाकल्य तस्य का देवतेति
विद्युदिति होवाच ।

"Whoever knows that spirit whose abode are darkness, whose place (of sight) is the eye, whose light is the mind, as the highest locality of every soul, is in truth one who knows." "I know indeed, O Yajnavalkya, that spirit, the highest locality of every soul, of whom thou speakest. He is the spirit, whose nature is the sun." "Say, O Sakalya, which is the deity of the same?" He said, "Truth."

13. आकाश एव सम्पादन श्रोत्र सङ्गा मना ज्योतिषां वै स पुरुष
विद्यात्सम्पादन परायणं स वै वेदिता स्यादाकाशसङ्गय वेद

वा अहं वै पुरुषं सर्वस्यात्मनः परायणं यमात्थ स एवास्मि
श्रोत्रः प्रतिमुक्तः पुरुषः स एष वेदैव शाकल्य तस्य का
देवतेति दिश इति होवाच ।

Whoever knows that spirit, whose abode is the other, whose place (of sight) is the ear, whose light is the mind,—as the locality of the whole soul, is in truth one who knows." "I know, O Yajnavalkya, the spirit, the locality of the whole soul, of whom thou speakest. He is the spirit who abides in the ear to whom all hearing is subject." "Say, O Sakalya, which is the deity of the same?" He said,—"The quarters."

14. तम एव सम्पादन हृदय लोको मनो ज्योतिषां वै स पुरुष
विद्यात्सम्पादन परायणं स वै वेदिता स्यादाकाशसङ्गय वेद
वा अहं वै पुरुषं सर्वस्यात्मनः परायणं यमात्थ स एवास्मि
छायामय, पुरुष स एष वेदैव शाकल्य तस्य का देवतेति
मृत्युरिति होवाच ।

"Whoever knows that spirit, whose abode is darkness, whose place (of sight) is the heart, whose light is the mind,—as the highest locality of the whole soul, is in truth one who knows." "I know indeed, O Yajnavalkya, the spirit, who is the highest locality of the whole soul, of whom thou speakest. He is the spirit, whose nature is shade." "Say, O Sakalya, which is the deity of the same?" He said, "Death."

15. आकाश एव सम्पादन श्रोत्र सङ्गा मना ज्योतिषां वै स पुरुष
विद्यात्सम्पादन परायणं स वै वेदिता स्यादाकाशसङ्गय वेद

[illegible] पुरुषः स एष वेदैव शाकल्य तस्य का देवतेति [illegible]

"Whoever knows the spirit, whose abode are the [illegible] whose place of sight is the eye, whose light is the mind, as the highest locality of the whole soul, is in truth one who knows." "I know, O Yājñavalkya, the spirit, who is the highest locality of the whole soul, of whom thou speakest. He is the spirit who abides in the [illegible] glass. Say, O Śākalya, which is the deity of the same?" He said,—"The breath."

[illegible] पुरुषः स एष वेदैव शाकल्य तस्य का देवतेति [illegible] होवाच

"Whoever knows the spirit, whose abode are the waters, whose place [illegible] is the heart, whose light is the mind, as the locality of the whole soul, is in truth one who knows." "I know, O Yājñavalkya, the spirit who is the highest locality of the whole soul, of whom thou speakest. He is the spirit who abides in the waters." "Say, O Śākalya, which is the deity of the same?" He said, "Varuṇa."

17 एष एव वस्त्रायनस्य [illegible] एका मना ज्योतिषां वेद स पुरुषं विद्यात्सर्वात्मानं [illegible] स वेद [illegible] वद [illegible] स पुरुषः सर्वात्मानं [illegible] यमाहुः स एष एवाग्निः

पुरुषः स एष वेदैव शाकल्य तस्य का देवतेति प्रजापतिरिति होवाच

"Whoever knows the spirit, whose abode is in the semen, whose place (of sight) is the heart, whose light is the mind, as the highest locality of the whole soul, is in truth one who knows." "I know indeed, O Yājñavalkya, that spirit, as the highest locality of the whole soul, of whom thou speakest. He is the spirit who abides in the sun." "Tell, O Śākalya, which is the deity of the same?" He said,—"Prajāpati."

18 शाकल्यति होवाच याज्ञवल्क्यस्यामी किंविदे ब्राह्मणा अकुर्वन्नि ब्रह्मकामका ३ इति ।

Yājñavalkya said,—"O Śākalya, these Brāhmaṇas have made these circlets."

[illegible] शाकल्यो [illegible] याज्ञवल्क्यो [illegible] ब्राह्मणानेष [illegible] किं ब्रह्म विद्वानसि दिशो वेद सदेवाः सप्रतिष्ठा इति यद्दिशो वेत्थ सदेवाः सप्रतिष्ठाः ।

Śākalya said,—"O Yājñavalkya, (does this thy [illegible] how hast [illegible] these Kuru and Pañcāla [illegible] knowest Brahman?" "I know the quarters with their deities and their localities." "If thou dost know the quarters with their deities and localities,

20 किंदेवत ऊर्ध्वा प्राच्या दिक्सम्पादिदेवत इति स आदित्य [illegible] कस्मिन् प्रतिष्ठित इति "चक्षुषीति कस्मिन्नु चक्षुः प्रतिष्ठितमिति

रूपाणीति चक्षुषा हि रूपाणि पश्यति कस्मिन्नु रूपाणि प्रतिष्ठितानीति हृदय इति होवाच हृदयेन हि रूपाणि जानाति हृदये ह्येव रूपाणि प्रतिष्ठितानि भवन्तीत्येवमेवैतद्याज्ञवल्क्य ।

Which deity art thou in the eastern quarter?" "The sun." "Where is the sun located?" "In the eye." "Where has the eye its locality?" "In colours; for by the eye colours are seen." "Where is the locality of colours?" He said,—"In the heart; for colours are produced by the heart, i.e. heart, therefore is the locality of colours." Thus is it, O Yājñavalkya.

21. किंदेवतोऽसावपरस्यां दिश्यसीति वरुणदेवत इति स वरुणः कस्मिन्नप्सु प्रतिष्ठित इति रेतसीति कस्मिन्नु रेतः प्रतिष्ठितमिति हृदय इति तस्मादपि प्रतिरूपं जातमाहुर्हृदयादिव सृष्टं हृदयादिव निर्मित इति हृदये ह्येव रेतः प्रतिष्ठितं भवतीत्येवमेवैतद्याज्ञवल्क्य ।

Which deity art thou in the western quarter?" "The deity of Varuṇa." "Where is the locality of Varuṇa?" "In the waters." "Where is the locality of the waters?" "In the semen." "Where is the locality of the semen?" "In the heart; for the image of a man, who resembles his father, is produced from (his) heart, as it were, he is made of (his) heart, as it were; the heart therefore is the locality of semen." "Thus is it, O Yājñavalkya.

22. किंदेवतोऽसावुदीच्यां दिश्यसीति सोमदेवत इति स सोमः कस्मिन्प्रतिष्ठित इति दीक्षायामिति कस्मिन्नु दीक्षा प्रतिष्ठितेति सत्य इति तस्मादपि दीक्षितमाहुः सत्यं वदेति सत्ये ह्येव दीक्षा प्रतिष्ठितेति कस्मिन्नु सत्यं प्रतिष्ठितमिति हृदय इति होवाच हृदयेन हि सत्यं जानाति हृदये ह्येव सत्यं प्रतिष्ठितं भवतीत्येवमेवैतद्याज्ञवल्क्य ।

Which deity art thou in the northern quarter?" "The deity of Soma." "Where is the locality of Soma?" "In the initiatory rite" (1). "Where is the locality of the initiatory rite?" "In truth, for we say

1. To the officiating priests from whom the sacrificer purchases the sacrifice.

23. किंदेवतोऽसावूर्ध्वायां दिश्यसीति वायुदेवत इति स वायुः कस्मिन्प्रतिष्ठित इत्यव्यान इति कस्मिन्नु व्यानः प्रतिष्ठित इति रेतसीति कस्मिन्नु रेतः प्रतिष्ठितमिति हृदय इति तस्मादपि प्रतिरूपं जातमाहुर्हृदयादिव सृष्टं हृदयादिव निर्मित इति हृदये ह्येव रेतः प्रतिष्ठितं भवतीत्येवमेवैतद्याज्ञवल्क्य ।

Which deity art thou in the upper quarter?" "The deity of Vāyu." "Where is the locality of Vāyu?" "In the vital breath." "Where is the locality of the vital breath?" "In the semen." "Where is the locality of the semen?" "In the heart; for the image of a man, who resembles his father, is produced from (his) heart, as it were, he is made of (his) heart, as it were; the heart therefore is the locality of semen." "Thus is it, O Yājñavalkya.

concerning a person, who has performed the initiatory rite, speak the truth, the heart therefore is the locality of the initiatory rite." "Where is the locality of truth?" "In the heart," said he; "for by the heart man knows truth; the heart therefore is the locality of truth." "This is it, O Yajnavalkya.

(1) A rite previous to the sacrifice. This may be also rendered "In the initiatory Mantra, the Mantra which a sacrificer receives previous to the sacrifice.

24. किंदेवतास्त्वा पूर्वायां दिशि प्रतिदधत इति कामे कस्मिन्प्रतिष्ठित इति कामो कस्मिन् त्वयि प्रतिष्ठितमिति कस्मिन् हृदय इति कस्मिन् हृदय प्रतिष्ठितमिति ।

"Which deity art thou in the polar quarter?" (1) "The deity of Agni." "Where is the locality of Agni?" "In speech." "Where is the locality of speech?" "In the heart." "Where is the locality of the heart?"

(1) The quarter which is above those who dwell on the mountain Meru.—S

25. अस्मिंस्त्वयि [illegible] इत्युक्त्वा [illegible] इति पृच्छेत [illegible]

Yajnavalkya said,—"O Ahalika (1), if thou believest [illegible] than in our body), then [illegible]

(1) Ahalika shows dyness & being which appears to be [illegible]

२५ कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्व इति प्राण इति कस्मिन्नु प्राण प्रतिष्ठित इत्यपान इति कस्मिन्नपान प्रतिष्ठित इति व्यान इति कस्मिन्नु व्यान प्रतिष्ठित इत्युदान इति कस्मिन्नुदान प्रतिष्ठित इति समान इति स एष नेतिनेत्यगृह्यो नहि गृह्यतेऽशीर्यो नहि शीर्यतेऽसङ्गो नहि सज्यतेऽसितो न व्यथते न रिष्यत्येतान्यष्टौ वास्तून्यष्टावाश्रया अष्टावदेवा अष्टौ पुरुषा, स यस्तान्पुरुषानिमान्प्राणुवाननुवक्तैवैतानिमाँ पुरुषं पृच्छामि न चेन्मे न विक्ष्यसि मूर्धा ते विपतिष्यतीति तं ह तं मेने जानन्यन्नस्य ह मूर्धा विपपातापि ह्यस्य परिमोषिणोऽक्षीण्यपजह्रुस्तस्करा इति ।

"Where art thou and where is self (1) located?" "In the vital air that goes forwards." "Where is the location of the vital air that goes forwards?" "In the descending air." "Where is the location of the descending air?" "In the circulating air." "Where is the location of the circulating air?" "In the ascending air." "Where is the location of the ascending air?" "In the equalising air. This self which is neither this, nor that, nor aught else," is intangible, for it is not to be laid hold of; it is not to be dissipated, for it cannot be dissipated; it is without contact, for it does not come into contact; it is not bruised; it is not subject to pain, nor to destruction. There are eight abodes, eight places (of sight), eight deities, and eight Purusas. Whoever understands these Purusas in their divinity [illegible] these abodes and these Purusas

n the Upanisads. And they explain not him to me, thy head w[illegible] off." Sakalya knew him not so his head fell off. Moreover robbers took away his bones, mistaking them for something else (4).

(1) Atma means here the body. —S

(2) In their eight-fold division.—S

(3) As they are united in the heart.—S.

(4) While his body was being carried for the performance of the funeral rites by his disciples to Benares.—S

27 अथ हैनान् ब्राह्मणा भगवन्तो वो वै कामयेत स मा पृच्छतु मां वा न पृच्छतु वो वा कामयेत वो वै पृच्छामि भगवन्त वा पृच्छामीति ते ह ब्राह्मणा न दधृषुः ।

Then he said, "Venerable Brahmans, if any among you wishes [illegible], or do you so [illegible] together [illegible] The Brahmans dared not

28 तानु हैतौ स्तौ पप्रच्छ ॥ यथा वृक्षो वनस्पतिस्तथा पुरुषः ॥ तस्य केशाः प्रतानि त्वगस्योत्पाटिका बहिः ॥ त्वच एवास्य रुधिरं प्रस्यन्दति त्वच उत्पटः ॥ तस्मात्तदा हतात्प्रैति मांसास्थ्नः स्नावा तदन्तरतः ॥ मज्जा मेदोवदिति ॥ अस्थीन्यन्तरतः शर्करा मज्जा मज्जानमनु ॥ यत्रैषा वृक्णा बृहति मूलान्नवतरः पुनः ॥ मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥ रेतस इति मा वोचत जीवतस्तन्मे विद्यात् ॥ न वै मूलं वृक्षं कृत्वा प्रेत्य सम्भवं ॥ कस्मान्मूलान्मानुषं पुनराभवत् ॥ मर्त्यः स्विन्मृत्युना वृक्णः

कस्मान्मूलात्प्ररोहति ॥ जात एव न जायते कान्वेनं जनयेत्पुनः ॥ विज्ञानमानन्दं ब्रह्म रातिर्दातुः परायणं प्रतिष्ठा प्रजानामायतनं प्रतिष्ठितमप्सु हृदि ॥ इति ॥

He questioned them by these Slokas,—" As the tree is identical with the lord of the forest (1) so is the Purusa identical with truth. It is hair are the leaves his skin the external bark. From his skin blood flows as sap from the bark, therefore if he be hurt, blood proceeds from him, as sap from a wounded tree. The parts of flesh are the layers (2) (of wood), the inner bark is firm like the tendons. The bones are the inner layers of wood, the pith is made like the marrow. If a tree be cut down, it springs up anew from the root. From what root rises mortal (man), if cut down by death? Do not say, from the semen, because this is produced from the living. The tree springs (also) from seed; after it has died away, it is visibly produced again (from seed). [illegible] its roots (3) it does not spring up afresh. If then mortal (man) be cut down by death, from what root shall he spring up? He who has (once) been born, cannot be born [illegible] again?" (4)

It is Brahman, who is knowledge and bliss, the highest [illegible] one who abideth (in Him) and knoweth him (6).

(1) "Vanaspati," lord of the forest, is another name for tree

(4) This evidently refers to the outer woody layer or a burnam.

(5) Or with its seed.—S

(4) Here is the end of the narrative. The Brahmanas could not answer the question of Yajnavalkya with reference to the last cause of the world and thereby the superiority of his knowledge was established. In the next sentence the answer is given by Śrutaśravas.—S

5 Of him who performs ceremonies of the sacrificer.—S

(6) Of him who no longer practising rites knows Brahman in his true nature—S

FOURTH CHAPTER

FIRST BRAHMANA

1 जनको ह वैदेह बाह्वचकेय ए याज्ञवल्क्य आजगाम तं होवाच
• याज्ञवल्क्य किमागमयन्पशूनिच्छन्नन्तेवासीनथैव सम्राडिति होवाच ।

Janaka (1), the king of the Videhas, sat (on his throne). Then came Yajnavalkya. He said to him: "Why did you come, O Yajnavalkya? Do you desire cattle or do you desire (questions)?" "Even both, O king of kings," said he.

(1) The connection of the two next Brahmanas with the preceding [illegible] shown. It has been stated, that the eight Purusas (Vide 3. 9, 9 [illegible]) are distinct from each other, and again, united in a [illegible] that they are to separate into five according to the [illegible] of the [illegible] and the [illegible] nature is present in the five vital airs (e.g. I. 28), and lastly, that the Purusa of the Upanisad surpasses the soul of the world or the Sutra and is to be defined by negations, and at the same time (positively) as the present Brahman, and the [illegible] of all in the words "Knowledge and bliss, are [illegible]." In the next [illegible] Brahman may [illegible] ended [illegible] Anandagiri

expresses the connection briefly thus: In the former chapter the nature of Brahman, as existence, knowledge and bliss, has been defined after the manner of wrangling dispute, in the present it is explained in the form of enjoinment.

2. यत्ते कश्चिदब्रवीत्तद्गृणीमान्यायकीर्त्ये जिह्वा शौक्लिकर्त्ये ब्रह्मेति
[illegible]
[illegible] यत्ते कश्चिदब्रवीत्तद्गृणीमान्यायकीर्त्ये जिह्वा शौक्लिकर्त्ये ब्रह्मेति
[illegible]
[illegible]
[illegible]

of respect Brahman can have only one attribute. This explana[illegible] however does not agree with the next passage, where speech, mind, Brahman, the four attributes, [illegible] place, other, and knowledge, with the four [illegible] knowledge be compared, in the true sense which defines [illegible] Brahman, or secondly, He did not [illegible] Brahman is only one footed, so [illegible] [illegible] number of these [illegible] [illegible] Yajnavalkya [illegible] *He did not* [illegible] [illegible] *Brahman* [illegible] The idea of Brahman is without effect, if he be meditated upon as having only three feet. *King of kings* [illegible] **to me according to thy knowledge, O Yajnavalkya** [illegible] agreed [illegible] with the second version, above given.

(3) Speech, the speech of Brahman, represented by the deity of speech.—S.

(4) By this knowledge, being the fourth foot of Brahman of the Upanisad.—S.

(5) This question means, is it knowledge itself, or the [illegible] of knowledge [illegible] Brahman, as his place and [illegible] or [illegible] distinguished from [illegible] The answer implies, that it is not distinguished.—S.

(6) See p. 179 where the above terms have been explained.

(7) With offerings and presents.

ॐ यदेव [illegible] कश्चिदवर्ष्मकृत्वामेयवान्मि [illegible] प्राणा वै ब्रह्मेति [illegible] [illegible] [illegible]

"I will give thee a thousand cows big as elephants," said Janaka, the king of the Videhas. Yājñavalkya said,— "My father admonished me— where one does not instruct, one should not take (gifts)."

(1) From robbers, etc.

[illegible]

"Let us hear what another has taught thee." [illegible] "The eye is Brahman." As one having an excellent teacher further says, [illegible] Vidagdha taught thee, the eye is Brahman. For [illegible] taught thee, [illegible] "He did not teach [illegible] Brahman [illegible] O king of kings." Then, O Yājñavalkya, give us the explanation. [illegible] The eye is the place, the ether, the [illegible] In this way [illegible] "Truly, O Yājñavalkya!" [illegible]

O king of kings. When one who sees with the eye, is asked, O king of kings, [illegible] seen? (Sh[illegible]) answer, I have seen, then that (which he has seen) is truth. The eye, O king of kings, is the supreme Brahman. The eye not deserts him who with this knowledge [illegible] having become a god, verily he goes to the gods." "I will give thee a thousand cows, big as elephants," said Janaka, the king of the Videhas. Yājñavalkya said,— "My father admonished me—where one does not instruct, one should not take (gifts)."

[illegible]

"Let us hear what another has taught thee." [illegible] "Garlicha, [illegible] Śākalya [illegible] me, the ear is Brahman" (1). "As one having an excellent mother, father and teacher, Śākalya [illegible]

to give the ear is Brahman [illegible] of what use is he who does not hear? He [illegible] taught thee his place and site." "He did not teach me that Brahman is only one-footed, O king of kings." "Then, O Yajñavalkya, give us the explanation." "Verily the ear is the place, the ether the site, the infinite! In this view let one meditate on him." "What infinite, O Yajñavalkya!" He said,—"Verily the quarters are infinite, O king of kings. Therefore, O king of kings, one comes to the [illegible] whatever [illegible] quarters are [illegible] the infinite. O king of kings, in no one [illegible] O king of kings, the supreme Brahman. [illegible] not deserts him, who with this knowledge meditates [illegible] beings approach [illegible] having become a god, verily he goes to the gods." "I will give [illegible] thousand cows, big as elephants," said Janaka, the king of the Videhas. Yajñavalkya said: "My father [illegible] where one does not instruct, one should not take (gifts)."

(1) And thus the eye differs from the other senses. [illegible] from the evidence of work where doubt [illegible] arise.

[illegible]

[illegible] मनसा वै सम्राट् स्त्रियमभिहर्यते तस्यां प्रतिरूपः पुत्रो जायते स आनन्दो मना वै सम्राट् परमं ब्रह्म मनो ब्रह्मेति मनसा वै भूतान्याप्नुवन्ति हेवो भूत्वा देवानप्येति य एवं [illegible] इत्युपासीत [illegible] अहमेवेदमिति होवाच जनको वैदेहः स होवाच याज्ञवल्क्यः पिता मेऽकन्यक आसीदुभिन्न [illegible]

"Let us hear, what another has taught thee." "Satyakama, the son of Jabala, taught me, the mind is Brahman." "As one having an excellent mother, father and teacher, the son of Jabala taught, the mind is Brahman; for of what use is he who has no mind? He, no doubt, taught thee his place and site." "He did not teach me that Brahman is only one-footed, O king of kings." "Then, O Yajñavalkya give us the explanation." "The mind is the place, the ether the site, happiness! By this let one meditate on him." "Which is it, O Yajñavalkya?" he said. "Verily the mind, O king of kings. By the mind, O king of kings, one has a desire after a wife, through her a son [illegible] (to one-self) is born; he the son is bliss. The mind, O king of kings, is the supreme Brahman. Mind not deserts him, who with this knowledge meditates on that (Brahman), all beings approach him, having become a god, verily he goes to the gods." "I will give thee a thousand cows, big as elephants," said Janaka, the king of the Videhas. Yajñavalkya said: "My father [illegible] where one does not instruct, one should not take (gifts)."

7 यदेव न कांधदब्रवं सच्छ्रावयामेत्यब्रवान्मे विदग्धः शाकल्यो हृदयं वै ब्रह्मेति कथं मानुषानिवृषानाक्षयवाञ्छ्रयानथा तच्छ्रुत्वा कल्पेऽब्रवीद्धृदयं वै ब्रह्मेत्यहृदयस्य हि किं स्यादित्यब्रवान्न तस्यायतनं प्राणां न मेऽब्रवीदेतत्कथं पुनरसमाद्रिति स वै नो ब्रूहि याज्ञवल्क्य हृदयमेवायतनमाकाशः प्रतिष्ठा स्थितिरित्येनदुपासीत का स्थितता याज्ञवल्क्य हृदयमेव समाद्रति हृदयं वै समाद् सर्वाणि भूतानि यन्तः भूतानामायतनं हृदयं वै समाद् सर्वेषां भूतानां प्रतिष्ठा हृदये हि समाद् सर्वाणि भूतानि प्रतिष्ठितानि भवन्ति हृदयं वै समाद् परमं ब्रह्म यत् हृदयं वेदेति सर्वायुषैव भूयान्भवति किं हैव भूय इवानपेति य एवं विद्वानेतदुपास्ते हन्तैतत्ते परमं ब्रह्म ब्रवाणीति होवाच जनको वैदेहः स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ।

"Let us hear, what another has taught thee." "Vaughan of the family of Sakalya, in regard to the heart, as an [illegible]." "As one having an excellent mother, father and teacher Sakalya taught the heart is Brahman; for of what use is he who has no heart. [illegible] should not teach [illegible] Brahman is only [illegible], O king of kings." "Then, O Yajnavalkya gave the explanation." "Verily the heart is the place, the other, the site, the locality!" "Which locality, O Yajnavalkya?" He said: "The heart, O king of kings, is the [illegible] of all beings; the heart, O king of kings, is the [illegible] of all beings; the heart, O king of kings, is the [illegible] of all beings; the heart, O king of kings, are [illegible] the beings [illegible]. The heart, O king of kings, is the

supreme Brahman. Heart not deserts him who with the knowledge [illegible] Brahman [illegible] approach him, having become a god, verily he goes to the gods." "[I will] give thee a thousand cows, big as elephants," said Janaka, the king of the Videhas. Yajnavalkya said, "My father [illegible] where one does not instruct, one should not take (gifts)."

SECOND BRAHMANA

1. अथ हैनं पप्रच्छ यत्सोमपीथेन यजमानेऽनु याज्ञवल्क्यानु मा शाधीति स होवाच यथा वै सम्राडारूढरथ एवमेवैतानिमानि षोडशकलानि मा गन्धर्वा अभिवदन्तीति नाहं सम्राडिति वेद यद्ध सम्राडिति वेद कथं न्वहमेतन्न विद्वानिति यो वै सम्राट् स कं गच्छेदिति प्राणानिति तस्मादु ह स्वयं विद्वानेतदुपास्ते स्वयं हि सम्राडिति ।

Janaka, the king of the Videhas, (rising from his throne, approached (Yajnavalkya) with humility, saying, —"I bow to thee, O Yajnavalkya, do thou instruct me." He said —"As one who is going to travel a great distance (takes a chariot or a boat) so art thou prepared in mind (for the knowledge of Brahman) by these (upanishads ?), thus art thou venerable, wealthy, thus hast thou read the Veda [illegible] ask [illegible] this (body), "where art thou to go?" "I know not, O

venerable where I am to go." "Then I will tell thee, where thou art to go." "Say, O Venerable."

(1) In the antecedent Brahmana have been mentioned some modes of meditation as conducive towards the knowledge of Brahman. The present Brahmana is to set forth the states of waking etc. as means of attaining the knowledge of Brahman.—Ā. G.

(2) The term Upasana means here of course not the knowledge of Brahman, but certain meditations with regard to Brahman which have been explained in the antecedent first page.

(3) But though thou art furnished with all these appliances you cannot attain the highest object of man, unless thou have the knowledge of Brahman.—S.

(4) इदानीं यं पौरुषं योऽयं दक्षिणेऽक्षन्नुपलक्षितः स्थानान्तरं प्रत्यक्षतः परोक्षेण परोक्षप्रिया इव हि देवाः परोक्षप्रियाः ।

Indeed I now tell the name of that Purusa who dwells in the right eye. Him whose true name is indeed to be called Indra by an indirect name, for the gods like indirect names, and dislike to be named directly (2).

(1) It is intended to show the fourth for supreme Brahman by recapitulating what has been said before with reference to Brahman considered as Viśva for the soul endowed with a gross body), as Taijasa, (for the soul endowed with a subtle body) and as Prajna for the soul endowed with a causal body. Ā. G.

(2) Prajna is mentioned in the Aitar. Ā., 1, 3, 14.

3. अथेन्द्रमोजसि पुरुषरूपमेतद्य एषो दक्षिणे चक्षुषि पुरुषः स आत्मा य एष आत्मन्हृदय आकाशोऽनेनात्मना य एष आत्मन्हृदय आकाशः

विष्वाङ्मनेनयमेतत्प्राकरणं यदेतदन्तर्हृदय आकाशमिवाधेनयात्मा सुप्तिः संचरणी यैषा हृदयादूर्ध्वा नाड्युच्चरति यथा केशः सहस्रधा भिन्न एवमस्यैता हिता नाम नाड्योऽन्तर्हृदये प्रतिष्ठिता भवन्त्येतेषु तासु व्यवचरति तस्मादेष प्राणिनामुपतप्त इवैव भवत्यस्माच्छरीरादात्मनः

Again, that which in the shape of a Purusa dwells in the left eye, is his wife, the Virat (1). The union of them (2) is the other within the heart (3), again their food is the red lump within the heart, again their place of retreat is the net-work (4) within the heart, again the road to be travelled (5) unto is the artery which rises upwards from the heart. As a hair a thousand times divided thus do its (the body's) veins, called the good (6), become which are located within the heart. Proceeding by these (veins) that (food) proceeds. There is, as it were nourishment [illegible] but [illegible] soul (is nourished the higher soul) (7).

(1) Vaisvanara [illegible] in the preceding section represented as a [illegible] Indra [illegible] of the [illegible] him. Ā. G. That Ā. is right, is [illegible] Vaisvanara [illegible] Indra and [illegible] to be comprehended as [illegible]

(2) The union of Indra and Indrani, which in the state of waking is called Viśva (Vaisvanara, Virat), bears in the state of dream the name of Taijasa. Ā. G.

(3) The union of them (i.e. Taijasa) takes place in the ether of the heart and the heart is here the lump of flesh on

which they subsist. To understand this it is necessary to know the different kinds of food for the different parts of the body. Food undergoes a double modification by the process of digestion, a gross and a more subtle one. The product of the former is carried off by excretion. The product of the latter is again modified by the digestive heat and converted into new juices. The new juice of food [illegible] the vital element, [illegible] the grown body by its change into food and [illegible]. The other juice is very subtle and [illegible] stop which after it has [illegible] the heart [illegible] the sub-essence of the subtle body of [illegible] when united with Indra in the heart.—S

(4) It is like a net-work from the countless number of apertures between the subtle blood-vessels.—S

(5) The road from the place of waking to the place of dreaming.—S

(6) Vide Aitt. U., 1. 3, 14.

(7) Or, there is yet (a higher soul) than the one mentioned, whose food [illegible] the [illegible] soul [illegible] Vaiśvānara and the higher Taijasa.

* 1. [illegible]

Its (1) eastern quarter are the vital airs that go to the [illegible] quarter the [illegible] that go to the

south, its western quarter the vital airs that go to the west, its northern quarter the vital airs that go to the north, its ascending quarter the ascending vital airs, its descending quarter the descending vital airs, all quarters are vital airs. This soul which is neither this, nor another which is angle [illegible] cannot be laid hold of—, not to be dissipated, for it cannot be dissipated—, without contact—for it cannot come into contact—, not limited, not subject to pain, nor to destruction, this fearless (3) (soul), "O Janaka, is obtained by thee," thus said Yājñavalkya. Janaka, the king of the Videhas said: "May that fearless land be unto thy own, O Yājñavalkya, which thou O Venerable, hast taught us. I bow to thee, let this kingdom of the Videhas and this myself be thine.(4)

(1) Taijasa, whose abode is in the heart, when supported by subtle life becomes life (Prāṇa), that is [illegible] the Prāṇa which is called Prājña (the soul of imperfect knowledge, or the third state of the individual soul, corresponding [illegible] third state of the universal soul, which is called Īśvara, the ruler). This refers to him who knows [illegible] who from the state of Vaiśvānara has gradually obtained the state of Taijasa and of life (Prāṇa).—S.

One who thus knows attains gradually the general [illegible] universal soul, he obtains the fourth Brahman by [illegible] 3. 9. 28.

(3) Fearless, because it is beyond any cause of fear, [illegible] etc.—S

(4) Vide Chh. U., 5, 11 [illegible] and Katha Up., 1, 27-29

THIRD BRAHMAṆA

1 जनकः ह वैदेहः याज्ञवल्क्यं जगाम स मनसा न वदिष्य इत्येव ह
यज्जनकस्य वैदेहस्य याज्ञवल्क्यस्य च संवादे तन्नैव ह
याज्ञवल्क्यो यं ददर्श स ह कामप्रश्नमेव बह्वेव तं हास्मै ददौ तं
सम्राडेव पूर्वं पप्रच्छ ।

2 याज्ञवल्क्य किंज्योतिरयं पुरुष इति आदित्यज्योतिः सम्राडित्ययमेवास्य
ज्योतिषाऽऽस्ते पल्ययते कर्म कुरुते विपल्ययेतीत्येवमेवैतद्याज्ञवल्क्य ।

Yājñavalkya [illegible] the king of Videha [illegible] Yājñavalkya [illegible] 2 [illegible] Yājñavalkya had given [illegible] Yājñavalkya according to his opinion. He [illegible] the king of Videha [illegible] asked him [illegible] Yājñavalkya, of what light is this [illegible] 4?" He said, "By the light of the sun, O king [illegible] he lies down, goes out, performs his work and returns (home)." "It is even so, O Yājñavalkya."

1 In the [illegible] present Brāhmaṇa [illegible] with the preceding section, [illegible] the principal points of the [illegible] chapter. [illegible] Brahman [illegible] the supreme Brahman [illegible] knowledge, which is evident from such passages as "There [illegible] that see but he [illegible]" [illegible] Brahman, after he has entered the body [illegible]

according to the functions of speech, etc. In the Madhu-kāṇḍa [illegible] the part relating the conversation of Ajātaśatru, dreaman is conceived as the [illegible] enjoyment of life, etc. (4. 4. 17), as something different from [illegible] Again in the question of Uṣasta representing him under the attributes of life, etc. (3. 4), he is commended in a general manner by such words as, "that which breathes by breath, etc." (1. 6. 3), and in the full power of [illegible] the words, "He is no [illegible] or [illegible] holding" (If it is now asked why he should enter upon a worldly state in which [illegible] the answer is) "The worldly state of him is the attribute of the supreme one (ignorance). As it is an effect of ignorance if a rope, a [illegible] place [illegible] shall, the other, etc., be respectively considered [illegible] as this is an effect of ignorance and not [illegible] own nature [illegible] an effect of ignorance of a worldly [illegible] and unattainable by word (or mind), must be defined by negations, as "He is not this, he is not that, etc." and is [illegible] as the visible present soul [illegible] Brahman [illegible] 3. 9, [illegible] knowledge and [illegible] (4. 1). This Brahman is [illegible] (again) as the soul of the subtle body (Liṅgātma [illegible]) nourished by food, more subtle than that of Vaiśvānara). Greater than this for both, Vaiśvānara and Taijasa) is the soul of the world, having the [illegible] life. From this again is distinguished by knowledge the soul of the world, having the attribute of life by [illegible]

He is not this [illegible] guished by knowledge from a rope, etc., and [illegible] and present Brahman (the fourth, who is within all [illegible] pervaded (4. 1). In the same manner has Janaka [illegible] [illegible] according to the doctrine of the Sūtra. There are [illegible] are [illegible] states of waking, dream, profound sleep and of the

[illegible] mentioned for another purpose, for the purpose of showing the gradual withdrawal of [illegible] from the achievements to the world, as the effect [illegible] of meditation. [illegible] (4. 4. 3). [illegible] life (4. [illegible]) and [illegible] [illegible] In the present Brāhmaṇa Brahman is to be comprehended by means of the states of waking, dream, etc. through the [illegible] of profound discussion, as the fearless [illegible] (is to be comprehended) by removing any doubt arising from dispute. Its nature is to be [illegible] as independent pure, self-[illegible] light of [illegible] power as [illegible] and as being without duality. For this purpose the present Brāhmaṇa is commenced.

(2) And Yājñavalkya was gratified by the king's knowledge.

(3) *i.e.* On the present occasion the [illegible] of the boon and right to put questions being [illegible].

(4) Puruṣa, the being, who consists of the combination of causes and effects, and has head, hands, etc. Of what light, means, by what light as cause does man discern [illegible] reflections about the nature of this light, whether it is [illegible] than [illegible] of the [illegible] and [illegible] [illegible] act at certain times, the light by which man acts must therefore be something distinct from any of them.

४. अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते किंज्योतिरेवायं पुरुष इत्यग्निरेवास्य ज्योतिरित्यग्निना ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्यायतीत्येवमेवैतद्याज्ञवल्क्य

"Of what light, O Yājñavalkya, is this Puruṣa, when the sun has set and the moon has set." "The fire is even his light. By the fire-light he sits down, walks about, performs his work and returns (home)." "It is even so, O Yājñavalkya."

५. अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्तेऽग्नौ किंज्योतिरेवायं पुरुष इति वागेवास्य ज्योतिरित्येतया वा ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्यायतीति तस्मादपि यत्र स्वं पाणिं न विजानीयादपि यत्र वाक्प्रोतेव स्यात्तस्मादेवमेवैतद्याज्ञवल्क्य

"Of what light, O Yājñavalkya, is this Puruṣa, when the sun has set, the moon has set, and the fire is at rest?" "Speech (1) is even his light. By the light of speech he sits down, walks about, performs his work and returns home. Therefore, (1) king of kings, [illegible] (2), when one cannot distinguish his own hand, he resents there, where speech proceeds [illegible] It is even so, O Yājñavalkya."

"Of what light, O Yājñavalkya, is this Puruṣa, when the sun has set." "The moon is even his light. By the moon-light he sits down, walks about, performs his work and returns (home)." "It is even so, O Yājñavalkya."

४. अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते किंज्योतिरेवायं पुरुष इत्यग्निरेवास्य ज्योतिरित्यग्निना ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्यायतीत्येवमेवैतद्याज्ञवल्क्य

"Of what light, O Yājñavalkya, is this Puruṣa, when the sun has set and the moon has set." "The fire is even his light. By the fire-light he sits down, walks about, performs his work and returns (home)." "It is even so, O Yājñavalkya."

५. अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्तेऽग्नौ किंज्योतिरेवायं पुरुष इति वागेवास्य ज्योतिरित्येतया वा ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्यायतीति तस्मादपि यत्र स्वं पाणिं न विजानीयादपि यत्र वाक्प्रोतेव स्यात्तस्मादेवमेवैतद्याज्ञवल्क्य

"Of what light, O Yājñavalkya, is this Puruṣa, when the sun has set, the moon has set, and the fire is at rest?" "Speech (1) is even his light. By the light of speech he sits down, walks about, performs his work and returns home. Therefore, (1) king of kings, [illegible] (2), when one cannot distinguish his own hand, he resents there, where speech proceeds [illegible] It is even so, O Yājñavalkya."

1 Speech means here sound, the object of the sense of hearing. When the sense is enlightened reflection is produced in the mind. By the mind effort is made. Speech exists things is made for by the mind one sees one hears [illegible]

When it is dark from clouds or when every other light has ceased to shine [illegible]

(3) Where sound rises, be it the neighing of horses or the braying of donkeys etc. Speech serves here only as an instrument and [illegible] [illegible]

[illegible] अस्मिन्नादित्ये पञ्चतन्त्र्यं चन्द्रमस्यग्नौ शान्तेष्वग्निषु शान्तायां वाचि किं ज्योतिरेवायं पुमानित्यस्मिन्नात्मनि ज्योतिरात्मैवायं ज्योतिषेव पल्ययते कर्म कुरुते विपल्ययते,

"Of what light, O Yajnavalkya, is this Purusa, when [illegible] has set, the moon has set, fire is at rest, and speech is at rest?" "Soul (1) (atma) is even his light. By the light of the soul he sits down, walks about, performs his work and returns (home)."

[illegible] the causes and effects in the body and its parts [illegible] the effects and the causes [illegible] and [illegible] and [illegible] and causes [illegible] is not perceived by the eye or any other organs like the sun but is [illegible] effects. [illegible]

[illegible] कतम आत्मेति यः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः स समानः सन्नुभौ लोकावनुसञ्चरति ध्यायतीव लेलायतीव स हि स्वप्नो भूत्वेमं लोकमतिक्रामति मृत्यूंश्च रूपाणि ॥

"Which soul?" (1) "That soul which among the organs has the nature of knowledge, which abides in

the heart, and is the Purusa who is light (2). He (3) [illegible] the same (4) with the heart migrates (5) to both worlds (6). He, as it were, thinks, he, as it were, moves (7), for, having become dream (8), he quits this world (9), (he quits) the forms of death (10)."

(1) Although it has been proved that the soul has an existence, independent [illegible] of the gross body and senses within the body), yet, seeing that (the sun etc.), which by [illegible] the body in the operation of its functions, is of the same kind (with the body), there may proceed the delusion that the soul which is light may also be of the same nature with the body, etc., there being no difference between the kinds of existence), and from the want of distinct on this question may arise, is the soul one of the organs, or some thing different from them? Or in other words, though it is proved that the soul is different from the body, yet all the organs partake of the nature of knowledge, and since no distinction is apprehended between the soul and the organs, the question of the text is necessary, which soul?—K

(2) The whole sentence may be explained according to K. in a threefold manner

1. The first part contains the question, "Which soul?" and the second the answer. "The soul which is among the organs has the nature of knowledge and is the light of the heart."

2. Or "Which is the soul among the organs that has the nature of knowledge?" The answer in this case is, "The Purusa who is light alone, abiding in the heart."

3. Or "Which is the soul that among the organs has the nature of knowledge and is the Purusa who is light alone, abiding in the heart"?

Śaṅkara prefers the first explanation. "Has the nature of knowledge" means, according to him, resembles knowledge [illegible] and "heart" the interior which [illegible] is the organ of the heart

(3) He, the Puruṣa. The Puruṣa, who is light alone, who manifests all and is manifested by any thing else, cannot be comprehended in the state of waking, since none of the organs is an object of perception, and since from the confusion arising from the united action of so many causes and effects of the senses, the soul in its nature as light alone cannot be shown. The Upaniṣad therefore explains it by means of state of dream.—S

(4) Being the same, or similar. This refers to the heart, as is clear from the tone and from the relation which the soul has to the heart for intellect. As light manifesting red, green, etc., or sun, by their (red or green) etc., be Puruṣa, manifesting intellect, manifest therein (in whose body) and by the intellect he becomes also like every other thing.—S

(5) The cause of his migration is his similarity with intellect. On his own accord such a migration does not take place. He migrates by leaving his present body, and entering another and another in succession.—S

(6) Both worlds, the future and the present world.

(7) He as it were thinks, that is to say, in reality he does not think or reflect for reflection is not belonging to his nature.—S (and is the effect of his being considered under the influence of intellect)

(8) He becomes all that intellect becomes and intellect assuming the state of dream the Puruṣa also assumes.—S

(9) This world characterised by the functions practised during waking.—S

(10) Dis n means, work, influence, etc., his forms, causes and effects.—S

S स वा अयं पुरुषो जायमानः शरीरमभिसम्पद्यमानः पाप्मभिः संसृज्यते स उत्क्रामन् म्रियमाणः पाप्मनो विजहाति ।

This Puruṣa (1), when born (2), when assuming a body, is allied to sin (3); when rising upwards, when dying, he lays aside the sins (4).

(1) As the Puruṣa in this body, when assuming the state of dream, quits the forms of death, and remains in his own light, so when born [illegible] he is allied to sins.—S

(2) When born, when assuming the state of the soul within a body.—S

(3) Sins means causes and effects, depending upon vice and virtue.—S

(4) He lays them aside, he becomes free from them. As the Puruṣa abiding in one and the same body, in consequence of his similarity with intellect, by assuming and laying aside causes and effects in the form of sin, continually [illegible] from the state of waking to that of dream, and vice versa, so by assuming and laying aside these causes and effects he continually migrates through birth and death [illegible] he is joined to and separated from them.

(1) तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवत इदं च परलोकस्थानं च सन्ध्यं तृतीयं स्वप्नस्थानं तस्मिन्सन्ध्ये स्थाने तिष्ठन्परमे स्थाने पश्यति उभे च स्थाने पश्यति परलोकस्थानं च यथाकर्मोऽथ यथाश्रुतं यथानुभवं च पुरुषः स्वप्नं कृत्वा तत्र प्रसिद्धस्य सञ्जस्य संयोगा शब्दादीनां स्वयं विकल्प्य स्वयं निर्माय स्वेन भासा स्वेन ज्योतिषा प्रस्वपित्यत्रायं पुरुषः स्वयंज्योतिर्भवति

There are even two places of this Puruṣa, this place and the place of the next world; the place of dream (1);

which is between them is the third. Abiding in the middle place man sees (2) both places, this and the place of another world. In proportion to the endeavour (3) with which one is striving to attain the place of the other world, does he accordingly see sin (4) or bliss. When he sleeps, (when, putting on a tranquillizing) this world which consists of elements (5) himself preserving his body, himself raising a building (6) by force of his own splendour and manifestation he sleeps —then becomes this Puruṣa unringled light.

(1) Dream is not a world, but only the union of two worlds, as the place between two villages is not a village itself. —S

(2) How then it is proved, that there is another world different from the place of waking or dream? The answer is, because the Puruṣa sees in dream both the (waking and another world).

(3) The endeavour being done, arises as the seed from which the tree of worldly rises.

(4) Sin, the effect of sin, unhappiness. He sees them in the shape of impressions received in a former world. What is the proof of this? Since we see in many things not to be perceived in this birth. For dream means the perception of things seen before, which is called former branch. Dream is another world besides the places of waking and death. Hence it shows the world. —S

(5) We can measure of a elements (our Brahmā) also is of a whole (ātmā) nature. Sarvam ātmā, the preserves all. The Vedānta says which contains everything. And this Vedānta is ātmā, because of creation.

(6) A dreamlike body —

10. न तत्र रथा न रथयोगा न पन्थानः भवन्त्यथ रथान्रथयोगान्पथः सृजते न तत्रानन्दा मुदः प्रमुदो भवन्त्यथानन्दान् मुदः प्रमुदः सृजते न तत्र वेशान्ताः पुष्करिण्यः स्रवन्त्यो भवन्त्यथ वेशान्तान् पुष्करिणीः स्रवन्तीः सृजते स हि कर्ता

No chariots (1) are there (2), no horses, nor roads then he creates chariots, horses and roads. No pleasures are there, no joys, nor rejoicings; then he creates pleasures, joys and rejoicings. No tanks are there, no lakes, nor rivers, then he creates tanks, lakes and rivers, for he is the agent (3).

(1) What has been said before that the Puruṣa in dream is life alone, is here expressed in another manner. A. G.

(2) There, in dream, where there are no objects of the senses as in waking.—S

(3) He is the agent for the dream-land.—S

11. तदेते श्लोका भवन्ति ॥ स्वप्नं शारीरमभिप्रेत्यानुस्मृत्या दृष्टानां दृष्टमपश्यति ॥ श्रुतानां श्रुतमेवार्थमनुशृणोति ॥ देशदिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति ॥ दृष्टं चादृष्टं च श्रुतं चाश्रुतं च ॥ अनेकधा च विषितं च ॥ सच्चासच्च सर्वं पश्यति सर्वः सर्वो हि ॥

Here apply, these Ślokas (1), "In dream, penetrating (2) the body, himself dreamless, he develops the modes of dreaming. After he has assumed the pure (form), the goldlike (3) Puruṣa, the one wanderer, proceeds (4) again to the place (of waking).

(1) Ślokas means here Mantras, metrical verses. They apply here, that is to say, the verses that the Puruṣa is light alone."

(2) Annihilating the action.

(3) God-like, he whose nature is the light of consciousness.—S

(4) As the consequence of his action.—S

12 प्राणेन रक्षन्नवरं कुलाय वरिष्ठकुलायादमुनाऽवरिष्ठा ॥ स इत्थेऽमूर्तो
यत्र कामं हिरण्मयः पुरुष एकहंसः ॥

By (the power of) life (1) preserving from death the [illegible] nest (2), a [illegible] (3) of it he, the [illegible], the godlike, Purusa, the one wanderer, proceeds where his desire end[illegible].

(1) Life in its division into the five vital airs.

(2) Next, the body.

(3) Although the Purusa which yet in the body sees dreams yet [illegible] to be outside, because he has no connection with it.—S

13 स्वप्नान्त उच्चावचमीयमानो रूपाणि देव कुरुते बहूनि ॥ उत
स्त्रीभि र्वा सह मोदमानो जग्धान्नेऽपि भयानि पश्यन् ॥

In his dream passing from high to low (1) he, the god, displays manifold forms either playing with women, or [illegible], or beholding [illegible] sights.

(1) According as fancy leads him, a god or a brute creature.—S.

14 आरामम्मन्य एवायं न तं पश्यति कश्चनेति तं नानेन बोधयेत्स्वप्नं
दुःखमत्र हि भवति यस्य न प्रतिपद्यतेऽयो स्वप्नाद्वा बोधमिति तं
स्वप्नेन हि चाति चोरं ग्राहयेत्यति नान नेन इत्यर्थः

पुनः स्वयंज्योतिर्भवति सांद्रं भावने सकलं स्वाप्नस्य उर्ध्वं
विमोक्षाय भवति

His pleasure-grounds (1) are visible, but he is invisible to none; they say none comprehends the Pervader. But it is to be [illegible] in the body when the [illegible] of the senses. (2) Some say [illegible] dreams [illegible] waking for he sees [illegible] which are [illegible] waking. [illegible] the Purusa [illegible] Thee O Venerable, a thousand [illegible]. Speak out [illegible] liberation."

(1) Pleasure-grounds in the shape of impressions.—S

(2) I translated thus in accordance with S.'s explanation. The meaning is,—If the Purusa does not return to the waking state through the same door of the senses through which [illegible] dreams [illegible] manifestations are produced such as [illegible] deafness, etc., which are difficult to cure.

15 स वा एष एतस्मिन्नवस्थाने रमित्वा दृष्ट्वैव पुण्यं च पापं च
पुनः प्रतिन्यायं प्रतियान्यायमेति स्वप्नायैव स एतत्
किंचित्पश्यन्नन्वागतस्तेन भवत्यमूढ एष पुरुष इत्यो-
पनिषदमहाभाग्यं स इह मायावी स्वप्नं रचयन्त ऊर्ध्वं
विमोक्षायैव भवति

Having (1) in the state, where there is perfect [illegible] enjoyed [illegible] wandered [illegible] seen what is holy and what is sinful (2), he proceeds again in a reverse order to the place of his birth, to Dream. He is [illegible]

not chained by what he sees (in dream) 5) for the Puruṣa is untouched thereby)." "This is so, O Yājñavalkya, I will give thee O Venerable a thousand (cows). Speak next of liberation."

(1) The proposition at the commencement of this Brāhmaṇa, that the soul is self-shining light, has been proved by the text "There that soul becomes self-shining light" (but with regard to the text "being dream, he quits this world," the meaning is doubtful; for it may be said he may mount just to the forms of death but not further) reasoning thus within himself for it is no doubt that although separated from effect and cause and yet experience in dream joy, terror etc. thereof [illegible] death for death being work, his effects, joy, terror, etc., are visible. And [illegible] own nature be burnt by death. Liberation [illegible] chained by [illegible] be separated from his own nature. Therefore we must conclude, death cannot be one's own nature, and liberation from him is possible. To show this, is the object of Yājñavalkya in his answer to the question of the king.—Ś

(2) That is to say, in the state of profound sleep for there none experiences any grief.—Ś

(3) The effects of them.—Ś.

(4) Because, in dream, he does not actually do what is holy and evil, he is not chained by either: for good or evil actions and their consequences are not imputed to the mere spectator for them. Therefore in dream he does not only overcome the forms of death but death itself. He does not act in dream and is therefore different in nature from death which is work and therefore he is free from him.—Ś.

(5) As a sentiment from common experience; for no one is blamed or praised for what he does in dream.—Ś.

[illegible]

"Having in that dream enjoyed bliss, wandered about, and seen what is holy and sinful, he proceeds again in the reverse order to the place of his birth, to the waking state. He is untouched by whatever he sees there (1), for the Puruṣa is untouched (2)." "This is so, O Yājñavalkya. Speak next of liberation."

(1) In dream

(2) Untouched as being without form.—Ś

[illegible]

Having (1) enjoyed bliss, wandered about and seen what is holy and sinful during the waking state, he proceeds again in the reverse order to the place of his birth, to dream.

[illegible] But how can he be untouched in the waking state, as he does good and evil actions and reaps their consequences? This is not the case, says Ś., for if there is an agent [illegible] of agency is admissible. It has been declared that [illegible] and that man feeling by its own right as cause and effect is an agent. Therefore if he be considered under this head of an agent, actions are [illegible] which it has not of its own nature and this is done by means of the act. In this passage the soul is however, considered as it exists

in its own nature, and not as represented by attributes taken from its connection with something else.

तद्यथा महामत्स्य उभे कूले अनुसंचरति पूर्वं चापरं चैवमेवायं पुरुष एतावुभावन्तावनुसंचरति स्वप्नान्तं च बुद्धान्तं च ।

Are large fish (1) glides between both banks (2) the right and the left one, so glides the Puruṣa between both boundaries the boundary of dream and the boundary of the waking state.

(1) That the Puruṣa is not touched by sin, has been shown in the three preceding sections; this is here illustrated by a simile.—S.

(2) Without being seized by the current of the stream.—S.

[illegible]

तद्यथा श्येन वा सुपर्णो वा विपरिपत्य श्रान्तः सन्नेतायेकायनमेत्य सुषुपः सं न कंचन कामं कामयते न कंचन स्वप्नं पश्यति ।

As a falcon (1) or a falcon soaring in the sky fatigued folds its wings and is drawn (2) to its nest, so he proceeds that Puruṣa to the boundary (3), where asleep he desires not any desire nor sees any dream.

(1) It has been further proved before, that the soul is not in itself the cause of the worldly state, but that the worldly state is imputed to it through ignorance. This, however, has only been described separately for the sake of [illegible] and the limits of [illegible] have not been shown comprehensively; it has forthwith been shown in the present section.—S.

(2) Of his own accord.

(3) To his own self, free from every worldly attribute and from the distinctions of agent, work or fruit.—S.

[illegible]

His (1) vessels, which are called good, are of the fineness of a hair, a thousand-fold divided, and filled with white (2), blue, yellow, green and red juice. Therefore all the objects of terror, which a man sees when awake, are, through ignorance, fancied by him, (in dream,) when any body seems to kill him, seems to worrie him, an elephant seems to put him to flight (or when) he falls into a pit; again (3) when he sees it so be conscious I am a god, I am king, I am every and this, he has attained his highest place.

[illegible] the nature of the Puruṣa to be free from [illegible] and the effects of [illegible] procedure. Hence the question arises, whether ignorance is inherent in [illegible] or [illegible] ? If it be accidental, how can it be possible. Further, is there any [illegible] ignorance being accidental and in what manner is ignorance an attribute of the [illegible] ? The present section has [illegible] ignorance.

[illegible] abundance of [illegible] an abundance of [illegible] green by a [illegible] and red by an [illegible] of a [illegible]

humours and in this manner the vessels also through which the humours flow, assume the same colour according to Sureśvara. As in these very fine vessels abides the subtle body consisting of 17 parts, the five organs of sense, the five organs of action, the five vital airs, manas and mind. Dependent upon the subtle body are all the experiences produced by the belief in the worldly attributes of a higher or lower state.—S.

[illegible] agent. I give here a substance of the text of Śaṅkara's discussion on this subject. Ignorance being subdued and knowledge present by which the object of knowledge and the agent of knowledge [illegible] the highest place, the highest state of the soul, which exists as the [illegible] of its own absolute nature. On the contrary if he is not honoured as different from [illegible] the [illegible] of the [illegible] [illegible] The states of manifestation are the lower which disappear. The state of manifestation [illegible] where the nature of the soul is [illegible] disappearance. They are two which are the objects of worldly [illegible] of the universal soul which is independent [illegible] Therefore ignorance being subdued and knowledge having attained its perfection the soul of the universal soul, liberation occurs. In the same way [illegible] knowledge having disappeared [illegible] passage. "When any body seems to be [illegible] respect in effects then, of knowledge [illegible] are the state of the universal soul which is [illegible] the individual soul. From pure knowledge the state of the universal soul proceeds from ignorance a state which is not universal. Therefore the state of ignorance consists in this that the universal soul [illegible] which is not universal [illegible] differs from the soul and which [illegible] and for the soul. The nature of ignorance has been explained together with its effects and the effect of knowledge, the state of the universal soul, has been shown to be opposite to ignorance. We

therefore must conclude that ignorance is not an attribute of the soul and that [illegible] from it is possible.

21. तद्ध अस्यैतदपहतपाप्मनो रूपं यत्र प्रियया स्त्रिया सम्परिष्वक्तो न बाह्यं किंचन वेद नान्तरमेवायं पुरुषः प्राज्ञेनात्मना सम्परिष्वक्तो न बाह्यं किंचन वेद नान्तरं तद्वा अस्यैतदाप्तकाममात्मकामरूपं शोकान्तरम् ।

This is his (true) nature, which is free from desire, sin (1) and fear (2). As in the embrace of a beloved wife one is unconscious of aught, from without or within, so he is embraced by the knowing (3) soul, that Puruṣa is unconscious of all, without or within. This is his true nature when (4) desires are satisfied, where the (only) desire is for the soul, where there is no desire, where there is no grief.

(1) Sin means here, both sin and virtue.

(2) Though the state, where no fear exists, has been already referred to at the close of the last Brāhmaṇa (p. 325), yet it has been there only mentioned while it is here established by discussion.—S.

(3) All-knowing, Prājña, the supreme soul according to its own nature.

(4) Knowledge, its object and the agent who knows, not existing, there can be no manifestation of a special knowledge as a desire.—S.

22. अथ पितापिता भवति मातामाता लोका अनष्टा देवा अदेवा वेदा अवेदा अत्रास्यैतदन्तेनो भवति भ्रूणहाभ्रूणहा चाण्डालश्चाण्डालः पौल्कसश्च पौल्कसः श्रमणाश्रमणस्तापसश्च

स एतावानीदन्वालं प्रज्ञयात्मनेदं सर्वं पिपेष तदा हि नाम रूपे व्याकरवाणीति

Then, if the father is no father, the mother no mother, the worlds no worlds, the gods no gods, the Vedas no Vedas. Then, [illegible] (2) and is the murderer of a father, murderer of a Brahmana, the [illegible] Paulkasa, the Kasya, the [illegible] Sramana, the [illegible] (3) [illegible] he is free from sin, free from evil, free from fear, free from doubt, free from grief, free from every grief of the heart (6).

(1) Then, when the Purusa has obtained the form, [illegible] sleep is the type. And this change takes place, being [illegible] a relation, established by work, which relation of course ceases when work has ceased.—4

(2) The [illegible] according to [illegible] who treats for gold of a Brahmana, as indicated by its connection with [illegible]

(3) Bhrunahatya means, literally, the murderer of an embryo, [illegible] in accordance with [illegible] and [illegible]

(4) [illegible] the son of a Brahmana woman by a [illegible]

(5) Paulkasa, the son of a Kasya woman of a [illegible]

(6) Intellect, abiding in the heart.

(1) यदि तत्र [illegible] पश्यति न हि [illegible] विज्ञातारमविजानीयात् तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् ।

It is not true, that, being thus, in profound sleep, seeing, he sees not; he does see; for there is no loss of sight to the seer, since it is [illegible] (2) and there is no second (3), no other separated from him, which could see.

(1) But is it no contradiction, that the soul, which is nature a perceiver, should not know? It is not, from the [illegible] to the [illegible]

(2) But here the following inference seems to apply: seeing is an action [illegible], performed by the agent who sees, and every action is transient. However, the inference is not applicable, because the seeing is only seeing, and therefore [illegible] agent [illegible] nature of [illegible] first, and [illegible] the [illegible] of an agent, as there is nothing else but the soul.—5

(3) It has been declared, that what is known in waking or in dream, is a second, and does not truly exist, and that no difference is known in profound sleep. If this latter state be the nature of the soul, from what proceeds the difference, and if its nature is to know the difference, why does it not know this difference (in profound sleep)?—3

(4) यदि तत्र जिघ्रति जिघ्रन्न तत्र जिघ्रति न हि घ्रातुर्घ्रातेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यज्जिघ्रेत्

It is not true, that, being thus smelling, he smells not; he does smell; for there is no loss of smell to the

smellar ance t is ndestructrole and there is no second, no other separated from h m which could smell

[illegible]

It is not true, that, being thus, tasting he tastes not he does taste for there is no loss o taste to the taster, since it is ndestructible there is no second, no other, separated from him which could taste

[illegible]

It is not true that being thus, speaking, he speaks not he does speak for there is no loss of speech to the speaker since it is [illegible] and there is no second no other separated from him which could speak

[illegible]

It is not true, that being thus, hearing, he hears not he does hear for there is no loss of hearing to the hearer since t s indestructible and there is no second no other separated from him which could hear

[illegible]

It is not true, that, being thus, minding, he minds not; he does mind; for there is no loss of minding to the minder, since it is indestructible and there is no second, no other, separated from him that could mind

[illegible]

It is not true, that, being thus, touching, he touches not, he does touch; for there is no loss of touching to the toucher, [illegible] and there is no second, no other, separated from him that could touch

[illegible]

It is not true, that, being thus, knowing, he knows not, he does know, for there is no loss of knowing to the knower, since it is indestructible, and there is no second, no other, separated from him that could know.

[illegible]

Wherever some other thing, as it were, exists, there let another see another thing, another smell another thing, another taste another thing, another speak another thing, another hear another thing,

another mind another thing another touch another thing, another know another thing.

32 [illegible]

Like water (purified), the one see-er without duality is [illegible] Brahma world (1)." O king of kings!" thus Yājñavalkya instructed [illegible] "This is his highest aim, his highest wealth, his highest world, his highest [illegible] happiness. [illegible] other beings enjoy only a part."

(1) The Brahma world, the highest world. And this is the state of the soul in profound sleep. 3

[illegible]

याज्ञवल्क्यो विभयांचकार मेधावी राजा संवेम्यो मान्नोत्र यद्गौस्सोदिति ।

(The bliss of one) (1) who among men is perfect in body, healthy, a sovereign lord of [illegible], and who has the fullness of all human enjoyments, is the highest bliss of man. Further a hundredfold the bliss of men is one bliss of the [illegible] who have overcome the worlds (2). Further a hundredfold the bliss of the [illegible] who have overcome the worlds, is one bliss of the world of the Gandharvas. Further a hundredfold the bliss of the world of the Gandharvas is one bliss of the ritual gods (3) who gain their divinity by rites. Further a hundredfold the bliss of the ritual gods is one bliss of those who are gods by birth, and of him who knows the Vedas, and is free from sin and desire. Further a hundredfold the bliss of those who are gods by birth is one bliss of the world of Prajāpati (4) and of him who knows the Vedas, and is free from sin and desire (5). Further a hundredfold the bliss of the world of Prajāpati, is one bliss of the world of Brahma (6) and of him who knows the Vedas and is free from sin and desire (7). Further the highest bliss (8) is even the world of Brahma (9) "O king of kings": thus said Yājñavalkya. (He said),—"I will give thee, O Venerable, a thousand cows. Speak next of liberation." Then Yājñavalkya was afraid that the wary king should drive him from all his last positions (10).

(1) *Vide* Taitt. Up., 2, 8, which corresponds almost later, with this whole section.

(2) Those who by such ceremonies as the Sraddha have obtained the world of the forefathers.

(3) The ritual gods are such as have gained their divinity by the performance of Vedic rites, as the fire-offering, etc.—S.

(4) Of Prajapati in the body of the Virat.—S.

(5) And who at the same time knows this, that is to say, who has meditated on the soul in its form as Virat.

(6) Or Hiranyagarbha.—S.

(7) And who has also meditated on the nature of Hiranyagarbha.—S.

(8) All the happiness up to that of the world of Brahma, compared with this happiness is like a drop of water, compared with the sea. And this state is gained by him who comprehends himself as the one identical Brahman.—S.

(9) For the sake of comparison I give here the scale of the degrees of happiness in the Taitt. Up. Man, Gandharva, Deva-Gandharva, Pitri-father, Ritu-God of rain, Karma-deva, Indra, Brihaspati, Prajapati and Brahman.

(10) From the consideration of the questions which he has put on, He was not afraid because he was delivered in knowledge. He was afraid lest the king which by the [illegible] knowledge [illegible] under the [illegible] of Vajasravasa [illegible] knowledge.—S.

[illegible] पुनः प्रतिन्यायं प्रत्यन्यायेन द्रवति बुद्धान्तायेन।

"Having enjoyed bliss (1), wandered about and seen what is [illegible] and sinful, during his dream, he proceeds again in the reverse manner to the place of his birth, the waking state.

(1) The antecedent exposition [illegible] of the waking state, [illegible] dreams and profound deep sleep serves only as an illustration [illegible] bondage and liberation. The following [illegible] liberation and bondage [illegible] bondage being [illegible] dreams and waking and [illegible] profound sleep. The present section (34) seems to be an [illegible] what has been said before about the nature of dreams.

(2) यथा [illegible] शकटमेवमेवायं [illegible] प्राण नाम्यन्तकाले [illegible] पतितस्योपस्थानं भवति

As (1) a well laden cart (2) moves on noisily, so the [illegible] soul [illegible] by the [illegible] at the time, when breathing its last.

(1) Hence to the end of this Brahmana and the commencement of the next the worldly state of the soul is described. To explain the first proposition that the soul proceeds from the body, of which it is presently possessed, to another body in the same manner as proceeds from dream to the state of waking, an illustration is given.—S.

(2) Directed by the driver.—S.

(3) The supreme soul, which [illegible] nature.—S.

36. स यत्रायमात्मा न्यति जरया वोपतपता वाणिमान निगच्छति तद्यथा सोदुम्बरं वा पिप्पलं वा बन्धनान्प्रमुच्यत एवमेवायं पुरुष एभ्योऽङ्गेभ्यः संप्रमुच्य पुनः प्रतिन्यायं प्रतिन्यायवति प्राणायैव।

When it gains its subtle state (1), when it obtains its subtle state by [illegible] or disease, then as the fruit of the mango tree or of the [illegible] tree, or of the holy fig tree becomes free from its bond (2), becomes free this Purusa from those members (3) and proceeds again (4) in the reverse order (5) to its birth place for (the obtaining of) a body.

(1) At what time does the soul attain this state, by what means, in what manner and for what end? The answer is given as follows: [illegible] when man assumes the subtle body, the cause of [illegible] or old age or disease, the manner [illegible] by number of stages to show the various ways in which the event may happen, and the end is the assuming of another body.—S

(2) This Purusa who abides in subtle body.—S

3. From the eye and the other members of the body which he did not preserve as before in profound sleep (p. 102) (12), by the agency of life.—S

(4) As before, when quitting one body and assuming another.—S

(5) In the order opposite to that of his entrance into the body.—S

७ तद्यथा राजानमायान्तमुग्राः प्रत्यन्तजाः सूताग्रामण्यश्च पर्येत्य तिष्ठन्त्येवमेतं सर्वे प्राणा अभिसमायन्त यत्रैतच्छेते यदैतदुच्छ्वसिति ते हैतस्य सर्वस्य भूतस्य प्रतिबोधयितार भवन्ति यत्रैतदुच्छ्वसिति ।

As (1) on the approach of the king men of violent deeds (2) and such as are addicted to very fierce characters and governors of villages stand prepared with food and drink and fillets, (saying,) he comes, he

Reg. No. [illegible]

approaches, so on (the approach of) [illegible] all beings I stand prepared, saying [illegible] comes, this Brahman approaches.

(1) But how can the Purusa build another body, himself having no power, in absence of any means and? The present section gives the answer.—S

(2) Uma either means people of a particular tribe or men of vicious deeds.—S.

(3) Enlightener, he who knows the fruit derived from work, the worldly soul.—S.

(4) All beings, such as Āditya, upon whom the existence of body depends and who render assistance to the organs for the performance of their work.—S

८ तद्यथा राजानं प्रयियासन्तमुग्राः प्रत्यन्तजाः सूताग्रामण्यश्चाभिसमायन्त्येवमेतं सर्वे प्राणा अभिसमायन्ति यत्रैतच्छेते यदैतदुच्छ्वसिति ॥

As, when the king is desirous of coming, men of violent deeds, and such as are devoted to every [illegible], charioteers and governors of villages go to meet him so at the time of death all the organs (1) go to meet the soul, when breathing its last.

(1) Speech and the rest.—S.

FOURTH BRAHMANA

1. स एतमात्मानमात्मन्यं त्येत्यसंमोहमिव त्येत्यथैनमेते प्राणा अभिसमायन्ति स एतास्तेजोमात्राः समभ्यादाय हृदय-

मेवान्वक्रामति स यत्रैष चक्षुषः पुरुषः पराङ् पर्यावर्ततेऽथाकामयते ॥

When the soul (1), after having come to a state, where it has no strength (as it were) (2), comes to a state of unconsciousness, as it were (3), then the organs go to meet it. Having wholly seized those organs which are throughout resplendent with light (4), the soul enters the heart (5). When the Puruṣa dwelling in the eye (6) altogether returns, then (the soul) is unconscious of colour.

(1) It has been declared that the Puruṣa is liberated from his bodily fetters; at what time and in what manner the liberation takes place is now more fully to be described.—Ś.

(2) No strength, the want of strength of the body is here transferred to the soul although it really cannot be attributed to it.—Ś.

(3) No consciousness, no power of reflection, as reflection is so is the effect. The act of transferring for to the soul neither reflection nor its absence can be ever held. This sense is indicated in the text by the term "as it were".—Ś.

(4) They are resplendent by their power of manifestation.—Ś.

(5) The heart, the ether of the heart.—Ś.

(6) The Puruṣa dwelling in the eye, is a part of Āditya the deity of the sun who for the benefit of the soul in its worldly functions remains in the eye as long as life lasts. After death he quits his office and is reunited with Āditya.—Ś.

(7) एकीभवति, न पश्यतीत्याहुरेकीभवति न जिघ्रतीत्याहुरेकीभवति न रसयत इत्याहुरेकीभवति न वदतीत्याहुरेकीभवति न शृणोतीत्याहुरेकीभवति न मनुत इत्याहुरेकीभवति न स्पृशतीत्याहुरेकीभवति न विजानातीत्याहुस्तस्य हैतस्य हृदयस्याग्रं प्रद्योतते तेन प्रद्योतेनैष आत्मा निष्क्रामति चक्षुष्टो वा मूर्ध्नो वान्येभ्यो वा शरीरदेशेभ्यस्तमुत्क्रामन्तं प्राणोऽनूत्क्रामति प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति स विज्ञानो भवति स विज्ञानमेवान्वक्रामति तं विद्याकर्मणी समन्वारभेते पूर्वप्ज्ञा च ॥ ७

He is one (1); he does not see, as it is said. He is one; he does not smell, as it is said. He is one; he does not taste, as it is said. He is one; he does not speak, as it is said. He is one, he does not hear, as it is said. He is one, he does not mind, as it is said. He is one, he does not touch, as it is said. He is one, he does not know, as it is said. The entrance to the heart becomes luminous (2); through this, when thus illuminated, the soul (3) departs (4) either from the eye, or from the head, or from other parts of the body. When it departs, life departs after it; when life departs, all the organs depart after it. It is endowed with knowledge (5), endowed with knowledge it departs. Knowledge (6) and work and the knowledge of the former (life) pervade it wholly.

(1) With all his organs; or they become one with the subtle soul.

(2) Becomes luminous, as in dream, by the light of the soul.—Ś.

(3) The soul characterised by knowledge, and placed in the subtle body.—S.

(4) From the eye in order to learn the world of Āditya, from the head to obtain that of Brahman, and so with regard to the other parts of the body according to [illegible] good or evil actions.—S.

(5) Endowed with knowledge, etc., with such knowledge as it has in a dream, which is a knowledge of impressions referring to the respective objects. And this knowledge is the effect of actions, not of the soul.—S.

(6) Knowledge which is enjoyed, such as refers to the soul, which is prohibited, such as looking at a naked woman which is not enjoyed, and not proceeding to knowledge of different objects. The same observation applies to work.—Ā. G.

[illegible] तस्मात् तृणजलायुका तृणस्यान्तं गत्वान्यमाक्रममाक्रम्यात्मानमुपसंहरति ॥

As a leech when arrived at the end of a blade of grass, having reached another place, draws itself towards it, so this soul, having gone in this place of [illegible] other bodies, after having thrown off this body and [illegible] state of knowledge (1).

(1) Which is founded upon impressions as in a dream.

[illegible] तद्वत् पूर्वाभ्यस्तं विषयमुपलभ्यात्मानं कल्याणतरं रूपं तनुते पितृगन्धर्वादीनां देवानां प्रजापतेर्ब्रह्मणः अन्येषां च भूतानां स्वकर्मवशात् कल्याणतरं रूपं कुरुते पित्र्यं वा गान्धर्वं वा दैवं वा प्राजापत्यं वा ब्राह्मं वान्येषां वा भूतानाम् ॥

As a goldsmith, taking a piece of gold forms another shape which is more new and [illegible] so throwing off his body and obtaining the state of knowledge he [illegible] shape which is more new and agreeable either [illegible] the world of the fathers, or of the Gandharvas, or of the gods or of Prajāpati, or of Brahma, or of the other beings.

5. स वा अयमात्मा मय विज्ञानमय मनोमयः प्राणमयश्चक्षुर्मयः श्रोत्रमय पृथिवीमय आपोमय वायुमय आकाशमयस्तेजोमयः [illegible] सर्वमयस्तदेतदिदमसर्वोऽसर्वमय इति यथाकारी यथाचारी तथा भवति साधुकारी साधुर्भवति पापकारी पापो भवति पुण्यः पुण्येन कर्मणा भवति पापः पापेन। अथो खल्वाहुः काममय एवायं पुरुष इति स यथाकामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसंपद्यते ॥

This soul (1),—which is Brahman (2), which resembles knowledge (3), mind, life (4), eye (5), ear, earth (6), water, air, ether, light, not light (7), desire, not desire, [illegible] resembles all, which is this, which is not this,—becomes as are its work (10), and conduct. He whose works are good becomes good, he whose works are evil becomes evil. By holy works one becomes holy, by evil works, evil. Likewise (others) say (11), this Puruṣa has the [illegible] As his desire so is his resolve, as his resolve, so is his work, as his work, so is his reward (12).

(1) The soul which proceeds from the bodily state to another.—S

(2) Brahman is his true nature.

(3) Intellect.

(4) The five vital functions.

(5) By the perception of colour and thus it resembles the other organs by the perception of their objects.

(6) By the assuming of an earthly body.—S.

(7) Light by assuming the body of a god, not light by assuming the body of a brute, etc.—S

(8) When discovering, that a desire is wrong.—S.

(9) Through desire and wrath etc. man becomes vicious or virtuous, no act is being possible without previous desire, by the performance of good or bad act man becomes a lit as the world in the man instant state is the effect of virtue and vice.—S.

(10) Works, which are expressly enjoined, or prohibited conduct which is not expressly enjoined, or prohibited

(11) It is true that vice and virtue are the causes of worldly existence, provided they are proceeded by desire etc.—S

(12) Therefore is desire the root of the whole world.—S

९. यदेवा ओका भवति, तदेव सक्त सह कर्मणेति लिङ्गं मनो यत्र निषक्तमस्य। प्राप्यान्तं कर्मणस्तस्य यत्किंचेह करोत्ययम्। तस्माल्लोकात्पुनरेत्यस्मै लोकाय कर्मण इति नु कामयमानोऽथाकामयमानो योऽकामो निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन्ब्रह्माप्येति ।

Here applies this memorial verse, He who is attached (1) (to worldly objects), obtains by means of

work the object to which his mind is the cause is attached. Having arrived at (the last effect) of the work which he here performs, he comes from that world again to this world in consequence of (his) work. Thus he who desires wanders from world to world. But to organs of him who does not desire (2), who has no desires, who is free and desires, whose desires are satisfied, whose desire is one self, do not depart from the body. Being even Brahman he he obtains Brahman (5)

(1) Has a desire to obtain any object

(2) For he who does not desire, does not act.—S.

(3) There being no cause for it.—S

(4) In this world, although yet remaining in the body.—S

5 After his death.—S

7 तद्यथा सर्पो ह्यवलीयेत, एवमेवेमं प्रमुच्यमानं शरीरं शेते निर्जीवः। अथ यदयमशरीरो अमृतः प्राणो ब्रह्मैव तेज एव सोऽहं भगवते सहस्रं ददामीति होवाच जनको वैदेहः॥

Here applies this memorial verse, "When all desires dwelling in the heart (1) have been quitted, then the mortal becomes immortal (2), then he enjoys here (3) Brahman." "As the slough of a snake as lying dead is abandoned on an ant-hill so is this body (by the soul). Then the incorporeal immortal

life [illegible] seven Brahmans, every right". (5) "I will give thee, O venerable [illegible] the same (cows)," said Janaka, the king of the Videhas.

(1) In intellect.

(2) The desires which refer to what is not the soul, characterized by ignorance and death, by separation from death, immortality ensues.—Ś.

(3) In this body.—Ś.

(4) Life means here Brahman, the supreme soul.

(5) The suffocating light of the soul by which the world is manifested.

[illegible]

"Here apply these memorial verses (1).—" The narrow [illegible], which extended [illegible] road is [illegible] (On this road) proceeding (5) [illegible] sages who know Brahman, to heaven (6) [illegible] when [illegible] from this body.

(1) The following Śloka are intended to explain more fully the view [illegible] in the Mantra Brāhmaṇa that [illegible] sages from him who is only [illegible] of the [illegible] and who has the knowledge of Brahman.—Ś.

(2) Narrow from the difficulty in discovering it.—Ś.

(3) Instead of vitata (wide extended) another reading mentioned by Ś. is [illegible] which causes man to turn from the common road to Brahman.—Ś.

(4) Because it is taught by the eternal Śruti.—Ś.

(5) Proceed to obtain liberation on the offset resulting from the knowledge of Brahman.—Ś.

(6) Heaven means here the supreme Brahman.—Ś.

[illegible]

Here [illegible] dissent (1) (Some) [illegible] white, some blue, some yellow, or tawny or red (2). The soul is fully penetrated by Brahman. On this road proceeds he who knows Brahman, who has been a doer of good (3), whose nature is like light.

(1) Among those who are desirous of liberation.—Ś.

(2) They consider the road either to be those vedas, [illegible] which from the juice they obtain (see p. 227 and Chh. U., 8, 6, 1) are white, etc., or to be the same with the path that leads to Ādityas. But Brahman is different from any of the [illegible] road which leads to him seems to resist in the world. Therefore, when pierced by any portion of road as by the eye, the head, or any other part of the body, gain the world of Brahman, etc., but not liberation which is only gained by knowledge of Brahman.—Ś.

(3) Who has been a doer of good [illegible] transmigrated in accordance with [illegible] remark. [illegible] has been so [illegible] of [illegible] perfect knowledge as on its [illegible] every sin to has ceased to exist.

(10) [illegible]

Those who worship ignorance (1) enter into gloomy darkness (2), into still greater darkness those who are devoted to knowledge (3).

(1) Those who worship any objects different from the object of knowledge, that is to say are those who are engaged in action.—Ś

(2) Darkness means any place where the nature of the soul is unknown. Ś

(3) Knowledge which has reference to the objects of ignorance, even the knowledge of the three Vedas as they are intended for the performance of work. Ś (Vide Vaj S 0 ; SB. S. vol. 15. p. 73 note), where the same Śruka occurs.

11 अनन्दा नाम ते लोका अन्धेन तमसावृता । तांस्ते प्रेत्याभिगच्छन्त्यविद्वांसोऽबुधो जनाः ॥

To the so called blissless (1) worlds covered with gloomy darkness, go on the people, who departing from this world are ignorant, void of sense (2)

(1) This passage is similar to that in Vaj 8 9, where instead of "blissless" the term "godless" occurs

(2) Who are incapable of comprehending the soul. Ś

12 आत्मानं चेद्विजानीयादयमस्मीति पूरुषः । किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥

If one knows (1) the soul (2) so as to comprehend it as his own self, then for what desire or for whose wish should he suffer the ills of the body ?

(1) To extol the knowledge of the soul, the text declares that he who has this knowledge is exempt from bodily ills. A G

(2) The supreme soul as his own self.

13. यस्यानुविदितः प्रतिबुद्ध आत्मास्मिन्संदेहे गहने प्रविष्टः, स विश्वकृत्स हि सर्वस्य कर्ता तस्य लोकः स उ लोक एव ॥

He whose soul, penetrated and illumined by the supreme (Brahman) has entered his body) which abounds with doubts and perplexities is the creator of the universe, for he is the creator of all he is the place of it, he is even the place (1)

(1) One soul of all.—Ś.

14 इहैव सन्तोऽथ विद्मस्तद् न चेदवेदीन्महती विनष्टिः ये तद्विदुरमृतास्ते भवन्त्यथेतरे दुःखमेवापि यन्ति ॥

Being here (1) we know perhaps, (Brahman), if we do not know him, if there is no trace of the then great calamity (2) (ensues). Those who know are become immortal, others go just there over unhappiness.

(1) That one who knows Brahman has obtained highest object of life, is not only proved by the Śruti, but also by his own experience. A. G

(2) Calamity, by being subject to successive transmigrations from one body to another.—Ś. Vide a similar passage in Kena. U 5

15. यदातन्वन्नात्मनात्मानं देवमञ्जसा ईशानं भूतभव्यस्य न ततो विजुगुप्सते ॥

When a person beholds (his own) soul as god, as the true Ruler of what was and what is to be then he does not wish to conceal (his self) from him (1)

[illegible] From the Ruler, for all persons who perceive themselves different from him wish to conceal themselves from [illegible]

16. यस्मादर्वाक्संवत्सरोऽहोभिः परिवर्तते तद्देवा ज्योतिषां ज्योति-रायुर्होपासतेऽमृतम् ॥

Adore him, ye gods after which (1) the year by rolling days is completed, the light of lights as the immortal life.

(1) Ruler. *Vide* Kath. U., 6, 3 and Taitt. U., 2. 8

17. यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः । तमेव मन्य आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥

I think the wise, immortal compound as the immortal Brahman (2) upon which the five (kinds of beings (1) and the ether (3) are founded.

(1) The five classes, the five fathers, the gods, the Asuras and the Rakshasas or the five orders including the Nishadas. [illegible]

(2) The ether upon which every thing is woven and rewoven. [illegible]

18. प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत श्रोत्रस्य श्रोत्रं मनसो ये मना विदुः । ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥

Those who know him as the life of life, the eye of the eye, the ear of the ear (1) (and) the mind of the mind, have comprehended the old, before existing Brahman.

(1) For by [illegible] the organs of Brahman, or as these organs [illegible] to a tree or a mind of earth [illegible] a similar passage in Kena U. 1. 9, Kaushi. U. 6, 2, and Taitt. U., 2. 8

19. मनसैवेदमाप्तव्यं नेह नानास्ति किंचन । मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥

By the mind [illegible] there is no variety. Whoever sees variety in him, proceeds from death to death. (2)

(1) Kaushi. U. 4. 1. Śvet. 4. 17

(2) *Vide*, a similar passage in Kaṭha U., 4. 10 and 11

20. एकधैवानुद्रष्टव्यमेतदप्रमेयं ध्रुवम् । विरजः परः आकाशादजः आत्मा महान्ध्रुवः ॥

In one manner (only) (1) is to be seen (the being) which cannot be proved, which is eternal, without spot (2), higher than the ether (4), unborn, (5) the great eternal soul.

(1) That is to say, in an uniform manner, without any distinction.

(2) It cannot be proved, because it is without difference, and [illegible] proof [illegible] by perception by means of [illegible] beside him. Here appears to be a contradiction. [illegible] be proved, and yet it is known, that is to say, cannot be comprehended by proof. This objection, however, has [illegible] no force, because the prohibition refers [illegible] between proof and object of proof concerning [illegible] things, but has no authority respecting the Śruti. [illegible]

(3) Without virtue or vice.—Ś.

(4) The ether signifies unmanifested state of the world and "higher" either more subtle or more pervading.—Ś.

(5) Unborn: by this epithet all other modifications are excluded because every thing must have first an origin before it can have any relation.—Ś.

21. तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः नानुध्यायाद्बहूञ्छब्दान्वाचो विग्लापनं हि तदिति ॥

Knowing Him let the wise Brāhmaṇa form his wisdom (about Him); let him not meditate on many sounds (2); for words are embarrassing.

(1) Knowing, according to the instruction of the teacher and the Śāstra.

(2) Because plurality is forbidden, and it is said "By Om" meditate on the soul.—Ś.

22. स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः स न साधुना कर्मणा भूयान्नो एवासाधुना कनीयानेष सर्वेश्वर एष भूताधिपतिरेष भूतपाल एष सेतुर्विधरण एषां लोकानामसम्भेदाय तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसानाशकेनैतमेव विदित्वा मुनिर्भवति एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति एतद्ध स्म वै तत्पूर्वे विद्वांसः प्रजां न कामयन्ते किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति या ह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणोभे ह्येते एषणे एव भवतः । स एष नेति नेत्यात्मागृह्यो नहि

गृह्यतेऽशीर्यो नहि शीर्यतेऽसङ्गो नहि सज्यतेऽसितो न व्यथते न रिष्यत्यभयं वै जनक प्राप्तोऽसीति होवाच याज्ञवल्क्यः स होवाच यो वै तद्वेदाहमस्मीति स वेदैव भवति तस्य ह न देवाश्चनाभूत्या ईशते आत्मा ह्येषां स भवति ॥

This great (1), unborn soul is the same which abides as the intelligent (soul) in all living creatures, the same which abides as ether (2) in the heart: in him it sleeps (3): the subduer of all, the [illegible] of all, the sovereign lord of all: it does not become greater by good works, nor less by evil work. It is the ruler of all, the sovereign lord of all, he is called the Preserver (5) of all beings, the bridge (6), the Lord of the worlds (7) so that they fall not to ruin. In accordance with the word of the Vedas (8) the Brāhmaṇas (9) desire to comprehend him by sacrifice (10), by generous work (11) and austerity of devotion (12). He who knows him, becomes a Muni (13). Desiring him as their place, the wandering mendicants wander about (14). This is indeed the cause of the state of wandering mendicants, that the ancient sages did not desire offspring (15) (thinking) by themselves: What shall we do by means of offspring. Those to whom, (like) us (16), the soul (17) is the (supreme) place, lead the life of a religious mendicant, after they have abandoned the desire for a son, the desire for wealth and the desire for heavenly places, for the desire for a son is the same as the desire for wealth, the desire for wealth is the same as the desire for (heavenly) places: for both are evil desires. The soul (18) which is not this, not this, not aught else,

is intangible for it cannot be laid hold of, it is not to be disrupted for it cannot be disrupted, it is without contact for it does not come into contact, it is not limited, it is not subject to pain nor to destruction, those [illegible] verily nor subdue him therefore he does not say I have done evil or I have done good. He [illegible] both, neither good nor evil deeds agitate him.

(1) Bondage and liberation, together with their causes have been described in the Mantras [illegible] and Sūtras, and the nature of creation has been [illegible] explained. The present section has the object to show [illegible] which the Veda leads to the knowledge of the supreme Brahman.—Ś.

(2) [illegible], the abode of [illegible] and knowledge of it may be according to Ś., the other abiding in the internal organ and [illegible] sleep, has to say, the [illegible] without attributes [illegible] knowledge, his own nature. In this his own nature, or in a supreme soul which is called ether, he sleeps.

(3) Of Brahma, Indra, etc.—Ś.

(4) From Brahman down to inanimate matter.—Ś.

(5) Of the rules of the castes and orders, etc.—Ś.

(6) Vide Chh. U., 5, 4.

(7) From the earth up to the Brahma world.—Ś.

(8) That is to say, Mantras and Brahmanas.—Ś.

(9) The Brahmanas indicate here the three first [illegible] no difference between them with regard to knowledge.—Ś.

(10) Sacrifices, ceremonial works in general, although not a [illegible] means of producing the knowledge of Brahman,

is necessary to purify the mind; when the mind is so purified, knowledge is possible, no obstacle opposing it.—Ś.

(11) Ascetic work, as the Chandrayana says Ś. which is a kind of fasting for the expiation of sin.

(12) Literally, abstaining from food. The three first obligations (sacrifice, gift and austerity) include all the permanent works enjoined by the Vedas, and the last [illegible] fasting from desires. By those means, a desire to comprehend the soul is produced.—Ś.

(13) Vāmadeva, Vāsishṭha muni, a Yogi, who, while yet alive, has obtained liberation.—Ś.

(14) That is to say, they have abandoned works.—Ś.

(15) Offering and other work and the knowledge of the offer of Brahman are [illegible] of obtaining the three external worlds.—Ś.

(16) Like us who have the true knowledge of the soul.—Ś.

(17) In its own nature.

(18) If [illegible] be placed why is there a [illegible] for [illegible] for what reason is the state of wandering mendicant necessary since it is said, work should not be entered upon? The answer is, the soul, for whose desire one should enter the state of wandering mendicant has no connection with works. What [illegible] pendent of work, cause and effect, free from every worldly attribute, beyond every desire, not possessed of greatness and [illegible] beyond fear, like a lump of rock salt, of one uniform nature [illegible] duality, without beginning, without end, not within, [illegible] without, because this is established by the Śruti and by discussion, especially by the conversation between Janaka [illegible]

and Yājñavalkya, therefore it is also established, that no work is entered into, if the soul be thus comprehended.—S.

(19) Sin and virtue.

23. तदेतदृचाभ्युक्तम् एष नित्यो महिमा ब्राह्मणस्य न कर्मणा वर्धते नो कनीयान् । तस्यैव स्यात्पदवित्तं विदित्वा न लिप्यते कर्मणा पापकेनेति तस्माद्विद्वान्नो दान्त शान्तस्तितिक्षुः समाहितो भूत्वात्मन्येवात्मानं पश्यति सर्वात्मानं पश्यति नैनं पाप्मा तरति सर्वं पाप्मानं तरति नैनं पाप्मा तपति सर्वं पाप्मानं तपति विपापो विरजोऽविचिकित्सो ब्राह्मणो भवतीयमेव ब्रह्मलोकः सम्राडेनं प्रापितोऽसीति होवाच याज्ञवल्क्यः स राजा स राजा विदेहान् ददामि मां चापि सह दास्यायेति ॥

* The sense (1) is said in the following Ṛk, 'The eternal greatness of the Brahmaṇa is neither increased by work (2), nor diminished (3). Let him know the nature of that (greatness) knowing that (greatness) he is not tainted by evil work (4). Therefore one who thus knows, who has subdued his senses (5), who is calm (6), free from worldly desires, enduring (7), and composed in mind (8), beholds the soul in the soul alone, he beholds the whole soul, sin does not subdue him, he subdues sin, sin does not consume him, he consumes sin (9). He is free from sin, free from doubt, he is pure, he is the true Brahmaṇa, this is the divine world of Brahman, O king of kings," thus spoke Yājñavalkya. "I will give thee (?) Venerable the kingdom of the Videhas and my own self to become thy slave."

(1) The name which has been said in the Brahmaṇa is also declared in a Mantra.—S.

(2) By good work.

(3) By evil work.

(4) Or exalted by good work.

(5) The external senses.—S.

(6) Who has overcome the dictates of his external senses.—S.

(7) Capable of bearing sudden grievous anger and other, as heat, hard cold, etc.—S.

(8) Having fixed his attention upon one object.—S.

(9) He consumes sin by the fire of the knowledge of the soul.—S.

(2) स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो ब्रह्मैव ब्रह्मापि भयं वै ब्रह्म सन्तं हि वै ब्रह्म सन्तमेव भूतानि प्रत्येति किमु साधु नाकरवमिति स य एवं वेद ॥

This (1) great, unborn, undecaying, immortal, fearless soul is Brahman; Brahman is verily fearless.

he who this knows becomes verily the fearless Brahman.

(1) The meaning of the whole Aranyaka is expressed in the present section. S

FIFTH BRAHMAṆA (1)

१ अथ ह याज्ञवल्क्यस्य द्वे भार्ये बभूवतुर्मैत्रेयी च कात्यायनी च तयोर्मैत्रेयी ब्रह्मवादिनी बभूव स्त्रीप्रज्ञा तर्हि कात्यायन्यथेतरेयाज्ञवल्क्योऽन्यदुद्यतमनुपाकरिष्यन् ।

Yājñavalkya then had two wives, Maitreyī and Kātyāyanī. Among them, Maitreyī was fond of discussing the nature of Brahman, Kātyāyanī was in the duties of a house-wife. Yājñavalkya was desirous of accepting a higher order superior to that of householder.

(1) The present Brāhmaṇa, with the exception of the first section and part of the fourteenth and fifteenth sections, is a verbatim repetition of the fourth Brāhmaṇa in the second chapter, vide pp 235-244. Śaṅkara's explanation of the circumstances is ingenious, although somewhat strained. We give it here in order that the reader may judge for himself. The nature of Brahman has been determined in the Madhukāṇḍa, the principal part of the Śāstra, and also in the Brāhmaṇas. Again it has been thoroughly sifted by discussion in the Yājñavalkyakāṇḍa, which is the principal part as to the method by which that knowledge is acquired. And lastly it has been declared after full discussion by means of the relation between disciple and teacher in the fourth chapter. The Maitreyī Brāhmaṇa

serves there to show the conclusion after the manner of the Logicians, who define a conclusion to be the repetition of the proposition, because the reason has been stated (Nyāya Sūtras, I. 39). The proposition here referred to, is that the knowledge of Brahman when accompanied with the renunciation of the world is the means by which immortality is attained.

२ मैत्रेयीति होवाच याज्ञवल्क्यः प्रव्रजिष्यन्वा अरेऽहमस्मात्स्थानादस्मि हन्त तेऽनया कात्यायन्यान्त करवाणीति ॥

Maitreyī," said Yājñavalkya, "Behold, I am desirous of quitting this order for that of a wandering mendicant; therefore, let me divide (my property) amongst thee and Kātyāyanī there."

३ सा होवाच मैत्रेयी यन्नु म इयं भोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्कथं तेनामृता स्यामिति नेति होवाच याज्ञवल्क्यो यथैवोपकरणवतां जीवितं तथैव ते जीवितं स्यादमृतत्वस्य तु नाशास्ति वित्तेनेति ॥

Maitreyī said,—"If, O Venerable, this whole world with all its wealth were mine, could I become immortal thereby?" Yājñavalkya said, "By no means. Like the life of the wealthy thy life might become; by wealth, however, there is no hope of (obtaining) immortality."

४ सा होवाच मैत्रेयी यन्नु नामृता स्यां किमहं तेन कुर्यां यदेव भगवान्वेद तदेव मे ब्रूहीति ॥

Maitreyī said,—"Of what use would be wealth to me, if I did not become thereby immortal? Tell me, O

Venerable, any means of obtaining immortality which thou knowest."

5 स होवाच याज्ञवल्क्य प्रिया वै खलु नो भवती सती प्रियमधद्धन्त नहि भवत्यनक्षस्याम्यापि ते व्याचक्षाणस्य ते मे निदिध्यासस्वेति ॥

Yājñavalkya said, "Behold, thou wast dear to us before and now sayest thou what is dear. Come, sit down, I will explain to thee the meaning (artha-tattva); endeavour to comprehend my explanation."

6 स होवाच न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः प्रियो भवति न वा अरे जायायै कामाय जायाप्रिया भवत्यात्मनस्तु कामाय जायाप्रिया भवति न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्यात्मनस्तु कामाय पुत्राः प्रिया भवन्ति न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय वित्तं प्रियं भवति न वा अरे पशूनां कामाय पशवः प्रिया भवन्त्यात्मनस्तु कामाय पशवः प्रिया भवन्ति न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवत्यात्मनस्तु कामाय ब्रह्म प्रियं भवति न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवत्यात्मनस्तु कामाय क्षत्रं प्रियं भवति न वा अरे लोकानां कामाय लोकाः प्रिया भवन्त्यात्मनस्तु कामाय लोकाः प्रिया भवन्ति न वा अरे देवानां कामाय देवाः प्रिया भवन्त्यात्मनस्तु कामाय देवाः प्रिया भवन्ति न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्त्यात्मनस्तु कामाय भूतानि प्रियाणि भवन्ति न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु

कामाय सर्वं प्रियं भवति आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनि खल्वरे दृष्टे श्रुते मते विज्ञाते इदं सर्वं विदितम् ॥

He said: "Behold, not indeed for the husband's sake the husband is dear, but for the sake of himself the husband is dear. Behold, not indeed for the wife's sake the wife is dear, but for the sake of herself the wife is dear. Behold, not indeed for the sake of the sons are the sons dear, but for the sake of themselves the sons are dear. Behold, not indeed for the sake of the wealth is the wealth dear, but for the sake of themselves the wealth is dear. Behold, not indeed for the sake of the cattle are the cattle dear, but for the sake of themselves the cattle are dear. Behold, not indeed for the sake of the Brahman is the Brahman dear, but for the sake of themselves the Brahman is dear. Behold, not indeed for the sake of the Kṣatra is the Kṣatra dear, but for the sake of themselves the Kṣatra is dear. Behold, not indeed for the sake of the worlds are the worlds dear, but for the sake of themselves the worlds are dear. Behold, not indeed for the sake of the gods are the gods dear, but for the sake of themselves are the gods dear. Behold, not indeed for the sake of the beings are the beings dear, but for the sake of themselves are the beings dear. Behold, not indeed for the sake of the all is the all dear, but for the sake of themselves is the all dear. Behold, O Maitreyī, by seeing, hearing, reflecting, knowing the Self all this universe is comprehended.

[illegible] ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद वेदास्तं परादुर्योऽन्यत्रात्मनो वेदान्वेद भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं यदयं ब्रह्म क्षत्रं लोका इमे देवा इमे वेदा इमानि भूतानीदꣳ सर्वं यदयमात्मा ॥

"The Brahman should disown a person, who considers the Brahman caste as something different from his self; the Kṣattra should disown a person, who considers the Kṣattra caste as something different from his self; the worlds should disown a person who considers the world as something different from his self; the gods should disown a person, who considers the gods as something different from (his) self; the elements should disown a person who considers the elements as something different from (his) self; the universe should disown a person who considers the universe as something different from (his) self. This own self is this Brahman, this Kṣattra, these worlds, these gods, these elements, this universe."

९ स यथा दुन्दुभेर्हन्यमानस्य न बाह्यान्शब्दान्शक्नुयाद्ग्रहणाय दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः ॥

"As a person, when a drum unseen by him is beaten, is unable to perceive the sounds proceeding from it (as sounds of a drum), but (in the perception of the drum) the sound of a drum beaten is perceived.

१० स यथा शङ्खस्य ध्मायमानस्य न बाह्यान्शब्दान्शक्नुयाद्ग्रहणाय शङ्खस्य तु ग्रहणेन शङ्खध्मायस्य वा शब्दो गृहीतः ॥

"As a person, when a shell is blown, is unable to perceive the sounds proceeding from it (as sounds of a shell), but (in the perception of the shell) the sound of a shell blown is perceived.

११ स यथा वीणायै वाद्यमानायै न बाह्यान्शब्दान्शक्नुयाद्ग्रहणाय वीणायै तु ग्रहणेन वीणावादस्य वा शब्दो गृहीतः ॥

"As a person, when a lute unseen by him is played, is unable to perceive the sounds proceeding from it (as sounds of a lute), but (in the perception of the lute) the sound of a lute played is perceived.

१२ स यथार्द्रैधाग्नेरभ्याहितात्पृथग्धूमा विनिश्चरन्त एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं हुतमाशितं पायितमयं च लोकः परश्च लोकः सर्वाणि च भूतान्यस्यैवैतानि सर्वाणि निःश्वसितानि ॥

"As from fire, made of damp wood, proceed smoke, sparks, etc. of various kinds, (so) O O, breathed forth (breathing) of this great being is the Ṛg-Veda, the Yajur Veda, the Sāma Veda, the Atharva and Āṅgirasa, the narratives, the doctrine on creation, the science, the Upaniṣads, the memorial verses, the aphorisms, the explanation of tenets, the explanation of mantras,—all these are his breathing.

12. स यथा सर्वासामपां समुद्र एकायनमेवं सर्वेषां स्पर्शानां त्वगेकायनमेवं सर्वेषां गन्धानां नासिके एकायनमेवं सर्वेषां रसानां जिह्वैकायनमेवं सर्वेषां रूपाणां चक्षुरेकायनमेवं सर्वेषां शब्दानां श्रोत्रमेकायनमेवं सर्वेषां सङ्कल्पानां मन एकायनमेवं सर्वासां विद्यानां हृदयमेकायनमेवं सर्वेषां कर्मणां हस्तावेकायनमेवं सर्वेषामानन्दानामुपस्य एकायनमेवं सर्वेषां विसर्गाणां पायुरेकायनमेवं सर्वेषामध्वनां पादावेकायनमेवं सर्वेषां वेदानां वागेकायनम् ॥

'As the only site of all the waters is the sea, thus the only site of every touch is the skin, thus, the only site of every taste the tongue, thus the only site of every smell the nose, thus the only site of every colour the eye, thus the only site of every sound the ear, thus the only site of every determination the mind, thus the only site of every knowledge the heart, thus the only site of every act the hands, thus the only site of every pleasure the organ of generation, thus the only site of every evacuation the anus, thus the only site of every path the feet, thus the only site of every Veda speech.

13. स यथा सैन्धवखिल्य उदकेऽवधीयेतोदकमुदकेऽनुविलीयेतायमात्माऽनन्तोऽपार एकघन एव वा अरेऽयमात्माऽनन्तोऽपार एकघनो विज्ञानघन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥

'As a piece of salt when thrown into water is dissolved into more water and none is capable of

perceiving it because from whatever place a person might take water, it would have the taste of salt, but be no piece of salt, thus, behold, this great being which is infinite, independent and wholly knowledge. Springing forth together with these elements, an individual soul is destroyed when they are destroyed. After death no consciousness remains, I say, Maitreyi, I say." Thus said Yājñavalkya.

14. स यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति तदितर इतरं जिघ्रति तदितर इतरं रसयते तदितर इतरमभिवदति तदितर इतरं शृणोति तदितर इतरं मनुते तदितर इतरं स्पृशति तदितर इतरं विजानाति यत्र त्वस्य सर्वमात्मैवाभूत्तत्केन कं पश्येत्तत्केन कं जिघ्रेत्तत्केन कं रसयेत्तत्केन कमभिवदेत्तत्केन कं शृणुयात्तत्केन कं मन्वीत तत्केन कं स्पृशेत्तत्केन कं विजानीयाद्येनेदं सर्वं विजानाति तं केन विजानीयाद्विज्ञातारमरे केन विजानीयादित्युक्तानु-

शासनानि मैत्रेय्यनावदन् खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥

'For where there is, as it were duality there sees another another thing, there smells another another thing, there tastes another another thing, there speaks another another thing, there hears another another thing, there minds another another thing, there touches another another thing, there knows another another thing; but how does one, to whom all has become mere self, see any thing, how smell any thing, how taste any thing, how speak any thing, how hear any thing, how mind any thing, how touch any thing, how know any thing? How should he know him by whom he knows this all? This self is not this, not aught else; it is unseizable, for it cannot be seized; it is not scattered, for it cannot be scattered; it is without contact, for it comes not into contact; it is without colour; it is not subject to birth or decay or to [illegible]. How should one know the knower? In this manner art thou instructed. So far, O beloved Maitreyī, extends the truth importantly. Yājñavalkya went to the forest.

SIXTH BRAHMAṆA

1 अथ ह वाजश्रवसः पौत्रो वाजश्रवसो नाम पौत्रायणः पौत्रायणो नाम पौत्रायणः पौत्रायणं कौशिकाच्चौशिकं कौशिकं

च्यावकेऽदन्त्यः शाण्डिल्याच्छाण्डिल्यं कौशिकाच्च गौतमाच्च गौतमः ॥

Next follows the school commencing from Pautrāyaṇya. 1 Pautrāyaṇya [illegible] Gaupāyana Pautrāyaṇya [illegible] Gaupāyana. Kauśika, [illegible] dinya, Śāṇḍilya.—Śāṇḍilya, Kauśika and Gautama Gaupāyana.

Two [illegible] teachers are given in the Upaniṣad [illegible]

2 आग्निवेश्यादग्निवेश्यं माण्डूकेयान्माण्डूकेयं गौपवनाद्गौपवनं वात्स्यादवात्स्यं पाराशर्यात्पाराशर्यं पाराशर्याद्वात्स्याद्वात्स्यं पाराशर्यं पाराशर्याद्भारद्वाजाद्भारद्वाजं पाराशर्यं पाराशर्याज्जातूकर्ण्याज्जातूकर्ण्यं पाराशर्यं पाराशर्याद्बादराद्बादरं पाराशर्यं पाराशर्यात्कारिणेयात्कारिणेयं पाराशर्यं पाराशर्यात्कृष्णात्कृष्णं पाराशर्यं पाराशर्याद्बादराद्बादरं पाराशर्यं पाराशर्यात्कात्यायनात्कात्यायन

३. शुनकौशिकाद्शुनकौशिक पाराशर्यायणपाराशर्यौ पाराशर्यौ जातूकर्ण्याजातूकर्ण्यौ आसुरायणासुरौ यास्कायास्कौ यास्कौ आसुरायणासुरौ वार्ष्णायणवार्ष्णौ वार्ष्णौ आर्ष्टिषेणार्ष्टिषेणौ आर्ष्टिषेणार्ष्टिषेणौ माण्डवेयमाण्डवेयौ माण्डवेयमाण्डवेयौ गौतमगौतमौ गौतमगौतमौ वात्स्यवात्स्यौ शाण्डिल्यशाण्डिल्यौ कुशरिकाकौशरिकाकौशरिकाकौशरिकाकौ काप्य कुमारहारितकुमारहारितौ गालवाद्गालवा विदर्भीकौण्डिन्याद्विदर्भाकौण्डिन्यौ वत्सनपाद्वात्सनपात्वात्सनपातौ बाभ्रवाद्बाभ्रवः पथ सौभरात्पन्थ सौभरोऽपान्यादपांनपादसदसस्पतेरसदसस्पतिरसदसस्पतिरसदसस्पति

FIFTH CHAPTER

FIRST BRAHMANA

1 ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ॥ पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ खं ब्रह्म खं पुराणं वायुं खमिति ह स्माह कौरव्यायणीपुत्रो वेदोऽयं ब्राह्मणा विदुर्वेदितव्यं वेदितव्यम् ॥

1 That is the infinite, this is the infinite. From the infinite one proceeds the infinite one. On taking the infinity of the infinite, one does indeed remain infinite.

2 Om is the ether, is Brahman. The ether (5) [illegible] of old, [illegible] the source of the wind, thus said the son of Kauravyāyaṇī. That (Omkāra) is the Veda. The Brāhmaṇas know it, for that by this (name) one knows Veda (or that is to be known as Veda).

1 In the preceding four chapters the knowledge of Brahman in its independent nature has been expounded in the present chapter the modes of meditation on the soul in its various manifestations are set forth. These modes of meditation which by the performance of work lead to a superior and higher state of existence, and effect the gradual purification of the soul from the world. The first of them is the Omkāra as being the most eminent, after which follow the commands of restraint, liberality and compassion. 2

[illegible] That [illegible] refers to the impersonal Sun Brahman, who is [illegible] and independent of any relation, [illegible] to [illegible] as [illegible] [illegible] Purusa [illegible] which H. explains by not [illegible] for full, he continues as pervaded by the supreme soul [illegible] [illegible] considered as effect proceeds from the infinite. [illegible] 3

(3) Taking the [illegible] infinite and the [illegible] comprehending [illegible] nature of Brahman by the [illegible] attributes.

4 According [illegible] Brahman is the object [illegible] Kau the etc. [illegible]

5 [illegible] Kau [illegible] meanings as [illegible] [illegible] 5

SECOND BRAHMANA

1. [illegible] प्रजापतौ पितरि ब्रह्मचर्यमूचुर्देवा मनुष्या असुरा [illegible] ब्रह्मचर्यं [illegible] ब्रूतेति [illegible] इति [illegible] इति [illegible] इति [illegible] इति [illegible] ॥

The Devas and descendants of Prajāpati, gods, men and Asuras [illegible] word [illegible] in her [illegible] The gods having finished their time of learning, said (to Prajāpati), "Tell us, O Venerable, (our duty)." He proclaimed to them the syllable Da,

"Do you comprehend?" They answered,—"We do comprehend. Restrain your desires, hast thou said to us." He said "Om, you have fully comprehended."

२ अथ हैनं मनुष्या ऊचुर्वेदयतु नो भवानिति तेभ्यः हैतदक्षरमुवाच
द इति व्यज्ञासिष्टा ३ इति व्यज्ञासिष्मेति होचुर्दमेति न
आत्थेत्योमिति होवाच व्यज्ञासिष्टेति ॥

Then the men said to him,—"Tell us, O Venerable, your duty." He pronounced to them the letter *Da*, "Do you comprehend?" They answered, "We do comprehend. Be liberal, hast thou said to us." He said,—"Om! you have fully comprehended."

३ अथ हैनमसुरा ऊचुर्वेदयतु नो भवानिति तेभ्यः हैतदेवाक्षरमुवाच
द इति व्यज्ञासिष्टा ३ इति व्यज्ञासिष्मेति होचुर्दयध्वमिति न
आत्थेत्योमिति होवाच व्यज्ञासिष्टेति तदेतदेषैवैषा दैवी
वागनुवदति स्तनयित्नुर्द द इति दाम्यत दत्त दयध्वमिति
तदेतत्त्रयं शिक्षेद्दमं दानं दयामिति ॥

Then the Asuras said to him, "Tell us, O Venerable, your duty." He pronounced to them the letter *Da*. "Do you comprehend?" They answered, "We do comprehend. Be compassionate, hast thou said to us." He said, "Om! you have fully comprehended." The same is repeated by a divine voice with the force of thunder, as the syllables *Da, Da, Da* meaning Be restrained (*damyata*), be liberal (*datta*), and be clement (*dayadhvam*). Therefore let one learn the triad of restraint, liberality and clemency.

THIRD BRAHMANA (1)

१ एष प्रजापतिर्यदेतद्धृदयमेतद्ब्रह्मैतत्सर्वं तदेतदक्षरं हृदयमिति द
हृदयमक्षरं हि हृदयमस्मै स्वाधान्येवं य एवं वेद द
हृदयमक्षरं हृदयमस्मै स्वाधान्येवं य एवं वेद कमभिस्वर्गं लोकं न एवं वेद ॥

This Prajāpati (2) is the heart (hṛdaya) (3), this first man (4) [illegible] "hṛdaya" consists of three syllables. The first syllable is *He*. To him who thus knows the heart (3) [illegible] (5) [illegible] (6) [illegible] work. The second syllable is *da*. The [illegible] and the rest [illegible] power [illegible] who thus knows. The third syllable is *ya*. [illegible] known, proceeds, (*ati*) to heaven, (*ya*) place.

(1) Restraint, liberality and clemency are the highest of all modes of adoration, for he, whose passions are subdued, who is not desirous of gain, and who is merciful, [illegible] In the preceding six Brahmanas the mystic [illegible] Brahman [illegible] has been explained, the present one [illegible] the elevated [illegible] obtained from meditating on Brahman as endowed with attributes.

(2) The creator, of all beings. *S*

(3) The intellect, abiding in the heart.—*S*.

(4) Brahman, from his growing (*bṛhattvat*) and from his being the soul of all. *S*

(5) The rest, according to *S*., means the objects of the senses, as sound, etc.

FOURTH BRAHMAṆA

1 सद्वेव तदासीत्तत्सत्यमेव स यो हैतं महद्यक्षं प्रथमजं वेद सत्यं
ब्रह्मेति जघनिवांसमुकान् जित इन्नमुष्मादसच्च प्रथमेन महसा
प्रथमजे वेद सत्यं ब्रह्मेति सत्यं हेव ब्रह्म ॥

This 1 (Brahman) was even truth (2). Whoever knows that he is great (the venerable, the first-born, 3) is one true Brahman (conquerors 4 is energy). He who knows Brahman conquers the world) and destroys him (also); for Brahman is truth.

(1) In the text the demonstrative pronoun "tat" is three times repeated. According to S the first refers to Brahman, designated by the name of the heart in the preceding Brāhmaṇa, the second connects it with sat which is to enunciate some other predicate of Brahman, and the third "tat" indicates the new predicate.

(2) Truth. Sachcha tyachcha niruktaṃchānirukta satyam Brahma pancabhūtātmakam, S

(3) Born before every other being which has a worldly existence.—S.

FIFTH BRAHMAṆA (1)

1 आप एवेदमग्रे सलिलमासीत्ता यत्सत्यमासीत्तदसृजत तदनुप्राविशत्तदनुप्रविश्य
सच्च त्यच्चाभवदनिरुक्तं चानिरुक्तं च निलयनं चानिलयनं च विज्ञानं चाविज्ञानं च सत्यं
चानृतं च सत्यमभवत्तदिदमप्येतर्हि सत्यमेवैतदेतदनुप्राविशत्तदनुप्रविश्य सच्च त्यच्चाभवदनिरुक्तं
चानिरुक्तं च निलयनं चानिलयनं च विज्ञानं चाविज्ञानं च सत्यं चानृतं च सत्यमभवत्तदिदमप्येतर्हि
सत्यमेवैतदेतदनुप्राविशत्तदनुप्रविश्य सच्च त्यच्चाभवदनिरुक्तं चानिरुक्तं च निलयनं चानिलयनं च
विज्ञानं चाविज्ञानं च सत्यं चानृतं च सत्यमभवत्तदिदमप्येतर्हि सत्यमेवैतदेत

eye They abide in each other. The former abides through his rays in the latter (2), and the latter in the former through his senses. When he quits the body he ascends that pure orb (3), the rays do return to him.

(1) This section exhibits the meditation on the true Brahman in the several localities.—S.

(2) The sun assists man by the manifestation of objects, and man the sun by perception. S.

(3) The moon.—S.

[illegible] पुरुषस्तस्य भूरिति शिर एकं शिर एकमेतदक्षरं भुव इति बाहू द्वौ बाहू द्वे एते अक्षरे स्मृतिः प्रतिष्ठा द्वे प्रतिष्ठे द्वे एते अक्षरे तस्मात्प्रतिष्ठादक्षरमिति हैनं पाप्मा जहाति य एवं वेद ॥

Bhū is the earth (1), is the head (2) of the Puruṣa, meaning that orb, there being one head and also one sky-orb, Bhuvaḥ the atmosphere, the arms,—there being two arms, and also two syllables. Svaḥ (the heavens) the four intent (3), there being two fundamental arms and also two syllables. His representative name is Aham (4) (day), for whoever thus knows. Hereby man is freed from sinfulness (pāpmā), sin.

(1) This section supposes the question, which are the sacred names and the corresponding parts of the body of the Puruṣa whose name is Satya, in that orb.—S.

(2) The head from its eminence.—S.

(3) Denoting "fire."

(4) Aham is here derived from the root 'Hā' meaning 'to destroy' or 'to relinquish.'

[illegible] ॥

Bhū is the head (1) of the Puruṣa, meaning that orb, there being one head and also one sky-orb. Bhuvaḥ the arms, there being two arms and also two syllables. Svaḥ the feet, there being two fundamental arms and also two syllables. His representative name is Aham (2) (day), for whoever thus knows. Hereby man is freed from sinfulness (pāpmā), sin.

(1) The derivation of Aham is here the same as that of Ahar.

SIXTH BRĀHMAṆA

1. मनोमयः प्राणशरीरो भारूपः सत्यसङ्कल्पो यथा धीस्तथा यथा [illegible] स एष सर्वस्येशानः सर्वस्याधिपतिः सर्वमिदं प्रशास्ति यदिदं किं च ॥

The Puruṣa, who resembles (1) mind, is the true light (2), (he abides) within the heart, (in size) like a grain of rice or barley (3). He is the Ruler of all, the sovereign lord of all, he overrules whatever exists in this universe.

(1) S explains the affix "maya" in "manomaya," not by Svarūpa (of the same nature with the mind), but

by [illegible] of the mind" because comprehended either in or by the mind.

2) Because the mind manifests all and everything is an object of the mind.—S.

3) *Vide* **Kaṭha, U., 3, 11, and Śvetāśvatara U. 3, 13**

SEVENTH BRAHMAṆA

1 [illegible]

It is said that "vāyu" (air) is Brahman for vāyu is derived from vātati (blowing assunder). Whosoever thus knows, the fire-god is vāyu, tears asunder the sins of that (man). For vāyu is even Brahman.

2 For tearing asunder the darkness (or by destroying the darkness of the clouds) lightning is manifested.—S.

EIGHTH BRAHMAṆA

1 [illegible]

Let one [illegible] in speech under the sacrifice of [illegible] Her [illegible] are [illegible] words Svāhā, Vaṣaṭ, Hanta and Svadhā. Two [illegible] are words Svāhā and Vaṣaṭ, [illegible] words [illegible] and the word Svadhā [illegible] forefathers. Her breast is life, her young one the mind.

(1) [illegible] "Svāhā and vaṣaṭ" rise to man by saying "Hanta and Svāhā" to the forefathers by saying "Svadhā".

NINTH BRAHMAṆA

1 [illegible]

The fire whose name is Vaiśvānara is that fire in the midst of the human body which is the food that is eaten is digested. From this [illegible] arises a noise which one hears on closing his ears. When he (1) quits the body, he does not hear the noise.

(1) The individual who experiences pain or pleasure in the body.

TENTH BRAHMAṆA

1 [illegible]

आदित्यमाच्छति तस्मै स तत्र विजिहीते यथा रथचक्रस्य खं तेन स ऊर्ध्व आक्रमते स चन्द्रमसमाच्छति तस्मै स तत्र विजिहीते यथा दुन्दुभेः खं तेन स ऊर्ध्व आक्रमते स लोकमाच्छत्यशोकमजरमस्मिन्नन्नति शाश्वतीः समाः ॥

When he Purusa (2) proceeds from this world (or another) he comes to the air. The air opens there as wide for him as the aperture of a chariot wheel. By this (aperture) he ascends and (3) comes to the sun. The sun opens there for him as wide as the aperture of a (chariot wheel). By this he ascends, and comes to the moon. The moon opens there for him as wide as the aperture of a drum. By this he ascends, and comes to the world (4) where there is no grief, where there is no anxiety (5), where he dwells endless years (6).

(1) In this first stage the fruits consequent upon the above-mentioned kinds of meditation are stated. S

(2) The Purusa who has the knowledge before described. S

(3) A kind of musical instrument, probably a large drum.

(4) To the world of Prajapati.—S.

(5) Grief denotes mental pain, and anxiety pain arising from the body. S

(6) Many Kalpas of Brahma.—S

ELEVENTH BRAHMAKA

1. एतद्वै परमं तपो यद्व्याहितस्तप्यते परमं हैव लोकं जयति य एवं वेद यदनेहः परमं तपो न ह्येतस्मात्परं तपोऽस्ति परमं हैव लोकं जयति य एवं वेदैतद्वै परमं तपः स यः प्रजायान्वाचैवैति परमं हैव लोकं जयति य एवं वेद ॥

The greatest pain surely is that, which one endures for sickness. Whoever thus knows, gains the highest world. The greatest pain surely is (people think) that they carry one's dead to the forest. Whoever thus knows, gains the highest world. The greatest pain surely is (people think) that they say the body of the deceased in the fire. Whoever thus knows, gains the highest world.

TWELFTH BRAHMAKA

1. अथ ब्रह्मचर्यं च कुलवंशं तपो दानं च ब्रह्मचर्ये प्राणापानौ ब्रह्मचर्यं आहुस्तमा तपो ह्यन्यति वै प्राण ऋतेऽप्यावेतौ ह स्मैव देवते एकधाभूते भूत्वा परमतां गच्छतस्तद्धैतमाह प्रातृदः पितरं किं स्विदेवैष विद्वूषे साधु कुर्यां किमेवास्मा असाधु कुर्यामिति स ह एतमाह पाणिना वा प्रातृदः सन्त्वेनमेकधाभूतं भूत्वा परमतां गच्छतीति तमा उ हैतदुवाच वीर्यवत्तमं वै पि अन्ने हीमानि सर्वाणि भूतानि विष्ठानि यस्मिन् प्राणो वै ह प्राणे हीमानि सर्वाणि भूतानि रमन्ते सर्वाणि ह वा अस्मिन्भूतानि विशन्ति सर्वाणि भूतानि रमन्ते य एवं वेद ॥ *

Some say 'Food is Brahman.' This is not so, food decays (1), without (the support of) life. Others say, 'Life is Brahman.' This is not so, life dries up without the support of food. These deities (2) verily, when becoming one, attain the highest state (3). Thus reflecting Prajapati said to his father: 'Can I do any good or evil to one who thus knows?' He answered, checking his with his hand,—'Do not (speak thus). Perhaps for you, the unity of these, can ever obtain the highest state.' He (4) said to him: 'Vital food is verily life.' For all these beings are born (5) food. Again he said to him: 'Rare life verily is food.' For all these beings spring in life. Into him who thus knows, enter all beings, in him spring all beings.

(1) Whole Brahman is without decay.—S
(2) Food and life
(3) The state of Brahman.
(4) The father.
(5) Are dependent upon food.

THIRTEENTH BRAHMANA

1 उक्थं प्राणो वा उक्थं प्राणो हीदं सर्वमुत्थापयत्युदाम्मादुक्थमिति तं यस्मिन्नुक्थमस्य सायुज्यं सलोकतां जयति य एवं वेद ॥

The Uktha (1) is verily life; therefore (let one meditate on) the Uktha; for life causes this all to spring up (utthapayati). From him who thus knows, springs

up a son who knows the Uktha, and a fine. Whoever thus knows, gains the same nature (2) and the same place with the Uktha.

1 Uktha is the prose pa mantra in the three-fold Mahavrata. The Uktha [illegible] and [illegible] also first among the [illegible] (2) S [illegible] Sayana by [illegible] body organs and [illegible] Vayu [illegible] are [illegible] of the five kinds of [illegible] which are specified in [illegible] Sayana [illegible] Sara Sua ya Sutpya and [illegible] [illegible] 1.

2 यजुः प्राणो वा यजुः प्राणे हीमानि सर्वाणि भूतानि प्रोतानि यजुषस्तस्मात्तद्यजुः प्राणे सर्वाणि भूतानि प्रोतानि यजुषश्च यस्मिन्नेवं सर्वाणि भूतानि प्रोतानि यजुषश्च यस्मिन्नुक्थमस्य सायुज्यं सलोकतां जयति य एवं वेद ॥

The Yajus is verily life; therefore (let one meditate on) the Yajus; for in life are all these beings united (prota) [illegible] the sake of [illegible] superiority. Whoever thus knows, gains the same nature and the same place with the Yajus.

1 साम प्राणो वै साम प्राणे हीमानि सर्वाणि भूतानि सम्यञ्चि सर्वाणि सर्वाणि भूतानि संदधाति संदधाति सामन्नि सायुज्यं सलोकतां जयति य एवं वेद ॥

The Sama is verily life; therefore (let one meditate on) the Sama. For in life are these beings together (Samyanci). For all who thus knows meet all these beings together for the sake of its superiority. Whoever

thus knows, obtains the same nature and the same place with the Sama.

4 क्षत्रं प्राणा वै क्षत्रं प्राणा वै क्षत्रं हि त्रायते हैनं प्राणा अस्मिंल्लोके प्र-
क्षत्रायत्रायते अमुष्मिंल्लोके क्षत्रस्य सायुज्यं सलोकतां जयति य एवं वेद ॥

The Kshatra is verily life: (therefore let one meditate on the Kshatra. For life saves (trayate) the (body), when it is wounded (kshatah). Whoever thus knows, gains the kshatra which is Atra (?), and obtains the same nature and the same place with the Kshatra.

(?) Atra means, according to S., what is not preserved by another (na-trayate anyena iti atra); or kshatra which is Atra seems to denote one who is not preserved by any body else, that is to say, who protects himself.

[illegible] SATYANTI BRAHMANA [illegible]

1 भूमिरन्तरिक्षं द्यौरित्यष्टावक्षराणि त्रयो वा एकं गायत्री
पादस्तद्धैतदृचाभ्यनूक्तं विभू नाकं गयत्र जयति
गायत्र्या एतदेकं पदं वेद ॥

Bhūmi (earth), Antariksha (the atmosphere), Dyau (the heavens) are eight syllables (?). The first foot of the Gayatri consists of eight syllables (?), the Gayatri (?) is this (nature of the earth, of the atmosphere and of the heavens). Whoever thus knows the (first) foot of the Gayatri, conquers all that is in the three worlds.

[illegible] gives the following [illegible] fundamental Prāṇa-tattva. The media [illegible] upon Gautama as [illegible] be [illegible] expounded, the present Brāhmaṇa [illegible] [illegible] represented by the Gāyatrī.

(?) See a similar play with [illegible] Ch. U. [illegible]

2 कच्चं पञ्चविधं सामानीयमानमयमाहारः द्वा एष गायत्र्य
पदमेतद् हैवास्या एतस्य गायत्रिं त्रयो विधा गायत्रं जयति
गायत्र्या एतदेकं पदं वेद ॥

The food Yajus and Sāman are eight syllables (?) the second foot of the Gayatri consists of eight syllables (?) and that is the Gayatri (?) [illegible] the three Vedas. Whoever thus knows [illegible] the [illegible] by the knowledge of the three Vedas.

3 प्राणापानौ व्यानश्चेत्यष्टावक्षराणि त्रयो वा एकं गायत्र्य
पदमेतद् हैवास्या एतस्य गायत्रिं त्रयो विधा गायत्रं जयति
गायत्र्या एतदेकं पदं वेदाथास्या एतदेकं तुरीयं दर्शतं पदमिति वसवो
वा इदं वेद परोऽक्षा इति सर्वमुपैवेदं तत्र उपर्युपरि तपन्तमेव
हैवं विद्वांसं सर्वं तपति यो वै तुरीयं दर्शतं पदं वेद ॥

Prāṇa (the vital air which goes forward), Apāna (the vital air which descends), (and) Vyāna (the vital air which equalises), these are eight syllables, the third foot of the Gayatri consists of eight syllables, this (foot) of the Gayatri is that (nature of the three vital airs). Whoever thus knows the third foot of the (Gayatri) conquers all that has life. Again, the turiya (the

fourth, the Darśata foot of the Gāyatrī, is the Para Rajas which sheds rays. What is (commonly called) Chaturtha, the fourth, is the same as the "turīya". It is as were, beyond (darśata); hence it is called the Darśata foot. Para Rajas because it sheds rays upon all the born creatures of the universe. Whoever thus knows that foot of the Gāyatrī, is radiant with power and glory.

1. Para rajas: Adityas or the sun, the representative of Brahman.

4. सैषा गायत्र्येतस्मिंस्तुरीयं दर्शतं पदं परोरजाय प्रविद्वा
संदृश्यते प्रविद्वि ददृशे सदा चक्षुर्दे ते सदा
सदाचारिदानां दो [illegible] एवं [illegible] प्रविद्वि [illegible]
प्रविद्वि प्राणा वै [illegible] प्रविद्वि सदाचारिदानां
सदाचारिदानां इत्येवं वैषा गायत्र्येतस्मिं प्रविद्वि सा वैषा
[illegible] प्राणा वै [illegible] तद्वृत्तान्तं
तदाचारिदानां नाम स [illegible] ॥

• This Gāyatrī 1 is founded upon the fourth, the Darśata foot, the Para Rajas. This (fourth) is founded upon truth. The eye is verily truth, for (people) the eye as truth sees (clearly). Hence (at times people) have entered upon a dispute (saying that) I have seen, the other I have heard; then we believe the man who says I have seen. Truth is founded upon power. The eye is verily power. Upon this life (truth) is founded.

Therefore it is said, power is stronger than truth (2). In the same manner the rays it is founded upon, which bears a resemblance to the sun, for (the Gāyatrī) preserves (covers) the Gayas, the vital organs (Prāṇas), are the Gayas, therefore, because it preserves the Gayas, it is called Gāyatrī. The Sāvitrī which he [illegible] in the Gāyatrī, it preserves the life of him to whom he [illegible].

(1) The Gāyatrī with its three feet representing the world in its threefold state as being and dead with form, and as being without form.

(2) Vide Chāndogya [illegible]

(3) The teacher.

5. [illegible] ॥

Some (1) [illegible] this Gāyatrī Anuṣṭup. (saying), "[illegible] Anuṣṭup [illegible] to Anuṣṭup." Let none do so, let him call the Gāyatrī Sāvitrī. If one who thus knows recites even (only) one (2), yet he would [illegible] one foot of the Gāyatrī.

1. Some followers of Veda schools.

2. Many works, as the use of Upaniṣads, which the pupil begins for recitation.

[illegible] ॥

[illegible]

If one receive the three worlds, full (of all their riches), he would obtain no more than is equal to the first foot. Again, if one receive as much as the science of the three Vedas extends, he would obtain (no more than what is equal to the second foot. Again, if one receive as much as [illegible] extends, he would obtain no more than what is equal to its third foot. Again, the fourth Darsata Paro Raja foot of the Gayatri is never by any one obtainable (1). Hence how could he receive (an equivalent) which extends so far?

(1) Obtainable by any wealth which may be given.

7. [illegible]

This praise of this Gayatri is given in the following Mantra. Thou art of one foot (1), of two feet, of three feet, and of four feet, for thou art not obtained. Salutation to thy fourth Darsata Paro Raja foot. May this (enemy of thine) (2) not accomplish this (work) (3).

If (one who thus knows) hates any body (and makes against him this invocation, "this man is my enemy, may his wish not be accomplished," then the wish of the latter will verily not be accomplished if he make against him the invocation, "I have blunted his wish.")

(1) The first foot, representing the three worlds; the second representing the knowledge of the three Vedas; the third representing all living creatures.

(2) Enemy, sin. The association is of course, but as above verse appears to be in error, which is corroborated by the explanation given by the Upanisad itself.

(3) By which he seeks to harm thee.

8. [illegible]

Janaka, the king of the Videhas, thus addressed Bud[illegible] A[illegible] by any [illegible] thou knew[illegible] the Gayatri [illegible] way [illegible] thou become an elephant to carry (me)?" He said,—"I did not know [illegible] the Gayatri, [illegible] king, I [illegible]." It [illegible] fire [illegible] was thrown into fire is [illegible] one who thus knows," although committing many sinful consumes

them all, becomes clean and pure, and is without decay and immortal.

FIFTEENTH BRAHMAṆA

1 हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखं । तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये । पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूहरश्मीन्समूह तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि यो असावसौ पुरुषः सोऽहमस्मि । वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ॐ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर । अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् । युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ।

Open, O Pūṣan, the mouth of truth concealed in the golden vessel (1), to one who have been devoted to true piety for the sake of beholding the truth. O Pūṣan 2, O sole seer (3), Yama, Sūrya, son of Prajāpati, withhold thy rays, diminish thy splendour that I may behold thy most auspicious form. I, that Puruṣa am immortal. Let my vital air (go into) the wind, then (let) my body, when reduced to ashes, (go in) the earth. Om! Kratu remember (my) acts. Remember, O Kratu, remember my acts, remember! Guide me, O Agni, by the road (that is) to be enjoyed. O god who knowest all dispositions, be very free from crookedness. Let us offer thee our best salutation (4).

(1) Śaṅkara thus explains this passage. He who has performed both acts of knowledge and rites prays to the

sun at the time of his death, holding a golden vessel in his hands. As a valuable thing is concealed in a vessel, so Brahman, who is denoted as truth (verse 5), and who is the resplendent orb of the sun, is concealed in him whose mind is not concentrated.

(2) Pūṣan from Puṣṇāti, because he upholds the world.

(3) Ra from Harāmi, he who holds, or from Ga Sūryaḥ, giver of life. Yama, Jagat-niyamayitā, controller of the world.

(4) The whole passage is nearly identical with Vājasaneya S. 40. 15-16.

SIXTH CHAPTER

FIRST BRAHMANA

1 यो ह वै ज्यैष्ठ्यं च श्रेष्ठ्यं च वेद ज्यैष्ठ्यश्च श्रैष्ठ्यश्च स्वानां भवति प्राणो
वै ज्यैष्ठ्यं श्रैष्ठ्यं ज्यैष्ठ्यं श्रैष्ठ्यं स्वानां भवत्यपि च यस्मै कामयते
यदि न एवं वेद ॥

Whoever (1) knows what is oldest and best (2), becomes the oldest and best among his own. Life is verily what is oldest and best. Whoever thus knows, becomes the oldest and best amongst his own and also amongst others, should he wish so.

(1) It has been declared that life is the trayatri. For what reason again is the trayatri represented by life and not by speech or other forms, as ? The answer is, because life is the oldest and best, not speech etc. The present chapter has the object to determine how life has these attributes. The connection of this with the preceding chapter may be thus pointed out. The meditation upon life in preference to the other organs has been declared to be the Uktha, Yajus, Sama and The meditation upon the few which in the former chapter has been [illegible] here continued [illegible] This chapter [illegible] from the name of 'comparation' which [illegible] has rather the object to enumerate the special [illegible] mentioned before which result from a mind [illegible]

life. 2. This introduction of [illegible] is thus preceded by A. [illegible] The Omkara the trial of [illegible] and [illegible] Brahman. [illegible] and [illegible] have been [illegible] and [illegible] has the object [illegible] which [illegible] Brahman [illegible] from [illegible] and [illegible] is the first.

(1) *Vide* Chhand. U., 5, 2., 4. Br. Ā. I. 4. 1, 3.

2 यो ह वै वसिष्ठं वेद वसिष्ठः स्वानां भवति वाग्वै वसिष्ठा वसिष्ठः
स्वानां भवत्यपि च यस्मै कामयते यदि न एवं वेद ॥

Whoever knows the best foundation (1), becomes best founded among his own. Speech is verily best founded. Whoever thus knows, becomes best founded amongst his own, and also amongst others, should he wish so.

(1) Vasishtha means either best founded or best clothed, of which it is [illegible] from a superior power of speech [illegible] Br. Ā. 4. 1. 2.

3 यो ह वै प्रतिष्ठां वेद प्रतिष्ठितो भवति चक्षुर्वै प्रतिष्ठा
चक्षुषा हि सर्वे च दृष्टं च प्रतिष्ठितं प्रतिष्ठितो भवति सर्वे प्रतिष्ठि
तो दृष्टे च एवं वेद ॥

Whoever knows the best standing place, is best placed, he stands firmly on what is even and uneven. The eye (1) is verily a firm standing place, for by the eye he stands firmly on what is even and uneven.

Whoever thus knows, stands firmly upon what is even and uneven

(1) Br. Ā., 4, 1, 4.

4. यो ह वै संपदं वेद सं हास्मै पदान्यं कामं कामयते प्रत्र वै संपच्छ्रुति हैम सर्वे वेदा अभिसम्पन्नाः सं हास्मै पदान्यं कामं कामयते य एवं वेद ॥

Whoever knows what is treasure, obtains whatever he desires. The ear (1) is treasure, for in the ear all the Vedas are treasured. Whoever thus knows, obtains whatever he desires.

(1) Br. Ā. 4, 1, 5.

5. यो ह वै आयतनं वेदायतनं स्वानां भवत्यायतनं जनानां मन आयतनमायतनं स्वानां भवत्यायतनं जनानां य एवं वेद ॥

Whoever knows the place (of refuge) (1) becomes a place of refuge amongst his own. Mind (2) is verily the place of refuge. Whoever thus knows becomes a place of refuge amongst his own.

(1) For the mind is the place upon which the organs and their objects are dependent, the objects of the senses being enjoyed by the soul through the mind.—S.

(2) Vide Br. Ā., 4, 1, 6.

6. यो ह वै प्रजापतिं वेद प्रजायते ह प्रजया पशुभिर्वेतः वै प्रजापतिः प्रजापतिं ह प्रजया पशुभिर्य एवं वेद ॥

Whoever knows Prajāpati (the lord of creatures) becomes rich in offspring and in cattle. The seed is

the source of creation. Whoever thus knows, creates offspring, and becomes rich in cattle.

7. तौ हैमे प्राणा अहꣳ श्रेयसे विवदमाना ब्रह्म जग्मुस्तद्धोचुः को नो वसिष्ठ इति तद्धोवाच यस्मिन्व उत्क्रान्त इदꣳ शरीरं पापीयो मन्यते स वो वसिष्ठ इति ॥

The vital organs (1), d[illegible] the supremacy went to He[illegible] and spoke [illegible] Who amongst us is best founded. He said, [illegible] amongst you is best founded, by whose departure the body is thought to suffer most.

(1) Speech and the rest [illegible] Chā. U. 5—1, 5. Praśna I 2, 3—4 where the dispute among the organs is also recorded.

(2) Brahman means here Prajāpati.

8. तद्धेदं तर्हि वाङ्निरुवाच कथमृतेऽहमिति ते हेतरे वाचमभ्युपेयुः तद्यथा मूका अवदन्तः प्राणन्तः प्राणेन पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण विद्वांसो मनसा प्रजायमाना रेतसैवमेवाहमिति प्रविवेश ह वाक् ॥

Speech departed. Returning after the absence of a year, it said, "How could you live without me?" They said,—"As dumb people who do not speak by speech, breathing by the vital breath, seeing by the eye, hearing by the ear, thinking by the mind, and begetting children, so have we lived." Then speech re-entered (the body).

9. तद्धेदं तर्हि चक्षुर्निरुवाच कथमृतेऽहमिति ते हेतरे चक्षुषेयुः तद्यथान्धा अपश्यन्तश्चक्षुषा प्राणन्तः प्राणेन

वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण विद्वांसो मनसा प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह चक्षुः ॥

The eye departed. Returning after the absence of a year, it said: "How could you live without me?" They said: "As blind people, who do not see by the eye, live, breathing by the vital breath, speaking by the organ of speech, hearing by the ear, thinking by the mind, and begetting children, so have we lived." Then the eye re-entered (the body).

10 अथ ह श्रोत्रकाम एत्य संवत्सरं प्रोष्य तस्यो वाचं कथमशकत सह जीवितुमिति ते होचुर्यथा बधिरा अपश्यन्तः श्रोत्रेण प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण विद्वांसो मनसा प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह श्रोत्रम् ॥

The ear departed. Returning after the absence of a year, it said,—"How could you live without me?" They said:—"As deaf people, who do not hear by the ear, living, breathing by the vital breath, speaking by the organ of speech, seeing by the eye, thinking by the mind, and begetting children, so have we lived." Then the ear re-entered (the body).

11 अथ ह वाककाम एत्य संवत्सरं प्रोष्य तस्यो वाचं कथमशकत सह जीवितुमिति ते होचुर्यथा मूका अविद्वांसो मनसा प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह वाक् ॥

The mind departed. Returning after the absence of a year, it said: "How could you live without me?"

They said,—"As idiots who do not think by the mind (live), breathing by the vital breath, speaking by the organ of speech, seeing by the eye, hearing by the ear and begetting children, so have we lived." Then the mind re-entered (the body).

12 अथ ह प्राणकामं सर्वे संवत्सरं प्रोष्य तस्यो वाच कथमशकत सह जीवितुमिति ते होचुर्यथा वयांसि अप्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण विद्वांसो मनसा प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह प्राणः ॥

The organs of generation entered. Returning after the absence of a year, it said, "How could you live without me?" They said, "As creatures, people who do not beget children, so, breathing by the vital breath, speaking by the organ of speech, seeing by the eye, hearing by the ear and thinking by the mind, so have we lived." Then the organ of generation re-entered (the body).

13 अथ ह प्राण उत्क्रमिष्यन्यथा महासुहयः सैन्धव एवं पद्भिरुत्खिनन्नेवं तत्प्राणान्सर्वान् ते हानुमा आर्त उत्क्रमेम वै प्रजापतिमब्रुवन्ते जीविष्यामो वयं भवति कुरुतेति तथेति ॥

Then, the vital breath being about to depart, as a great, noble horse, born in the Sindhu country, raises its hoofs, so it shook those vital organs (from their places). They said,—"Do not depart, O venerable. We cannot live without thee." "If I am such, then offer sacrifice (?) to me." (They answered),—"Be it so."

(1) Or, as S. explains [illegible]

14. सा ह वागुवाच यद्वा अहं वसिष्ठास्मि त्वं तद्वसिष्ठोऽसीति यद्वा अहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठासीति चक्षुर्यद्वा अहं सम्पदस्मि त्वं तत्सम्पदसीति श्रोत्रं यद्वा अहमायतनमस्मि त्वं तदायतनमसीति मन यद्वा अहं प्रजातिरस्मि त्वं तत्प्रजातिरसीति रेतस्तद्यदेतदेतया देवतयेदमन्नमपीदमन्नमपीदमन्नमपी

knowledge or from scriptural knowledge. Although, therefore, nature has been expressed in the words "threefold is the offspring of Prajāpati," and also its effects in the words "He has not performed work," and although the consequences of scriptural knowledge have been set forth as an aid to the pursuit of the nature of the knowledge of Brahman, as implied in the [illegible] knowledge of Brahman, as implied in the [illegible] [illegible] by knowledge and by work accompanied with knowledge [illegible] [illegible] [illegible]

न्याचष्टेति कथं भगवन् इति पप्रच्छ स प्रश्नान् राजन्यबन्धुः प्राप्तानेतान् नैकेचन वेदेति कथमहं तत्राप्यहमिति हैतानेवाहं ब्रूयां ॥

Then he invited him to sit. Not heeding the proffered seat the youth hastened away. He went to his father and said to him, "Hast thou not before declared as to be instructed (in all science)?" "What then, O youth of [illegible] mind?" "The man whose companions are kings, asked me five questions, of which I did not know one." "Which are they?" "These" and he mentioned them one after another.

4. स होवाच तथा नस्त्वं नात्र जानीथा यथा यदहं किंच वेद सर्वं तत्तुभ्यमवोचं प्रेहि तु तत्र प्रवत्स्याव ब्रह्मचर्यं परस्यावं इति भगवन्त एव गच्छेतिति स आजगाम गौतमो यत्र प्रवाहणस्य जैवलेरास तस्मा आसनमाहार्योदकमाहारयां चकारार्घं तस्मा अर्घं चकार तं होवाच वरं भगवते गौतमाय दद्म इति ॥

He said, "Thou must know, O [illegible] one, what I told thee all which I know myself. Let us then go there to live in pupilage the service of a Brahmin student to the king." "Do thou go, O Venerable." Gautama went where Pravahana the son of Jivala had his residence. The king bringing a seat for him and (also) water brought, then he made the [illegible] according to rite. He said to him, "We grant thee a boon (1) O respected Gautama."

(1) By which is meant a gift of cows, horses etc.—S.

5. स होवाच प्रतिज्ञातं मे एष वरो यां तु कुमारस्यान्ते वाचमभाषथा मे ब्रूहीति ॥

He said,—"(I accept) the boon which thou hast promised me. Explain to me the word which thou hast said before to the youth."

6. स होवाच दैवेषु मे गौतम तद्रेषु मानुषेषु ब्रूहीति ॥

He said, "That is a boon concerning gods, name one concerning men."

7. स होवाचार्तो विदुषे वा किल दिव्यस्याज्ञां गौतमानां पुरेयं प्रयाता परिक्षीणस्य मे तो सद्यान्नहोमस्तस्यार्थे [illegible] स [illegible] गौतम [illegible] इति [illegible] ॥

He said, "Thou knowest well. I have enough of [illegible] and [illegible] and [illegible] [illegible] the gift which is great [illegible] I know [illegible]." He said, "Verily according to rite thou desirest O Gautama (to obtain knowledge from me)." He said, "I approach thee as pupil according to the rite" (1). With words others also approached of old (2) (their teachers). He resided there through the mere name of a respectful gift.

(1) Enjoined by the Sastra.—S

(2)

[illegible] Brahmans went to Kshatriyas, or Kshatriyas to Vaiśyas for acquiring knowledge only with words and not with presents.

S. स होवाच यथा मन्यसे गौतम मा मात्रायामेव च दिव्यं दत्तं यथा त्वं मां विद्यां पृच्छसि न कस्मिंश्चन ब्राह्मणे प्रोवास तां त्वहं तुभ्यं वक्ष्यामि को हि त्वैवं ब्रुवन्तमर्हति प्रत्याख्यातुमिति ॥

He said, "Do not hold as guilty, O Gautama, as thy [illegible] guilty [illegible] others. That this knowledge [illegible] was not possessed by a Brahman [illegible] answer thyself. But I will explain it to thee for whoever could not do it to one who thus speaks.

B असौ वै लोकोऽग्निर्गौतम तस्यादित्य एव समिदहरेव धूमो दिवा ज्योतिश्चन्द्रमा अङ्गारा नक्षत्राणि विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवाः सोमं राजानं जुह्वति तस्या आहुतेः सोमो राजा सम्भवति ॥

That world (1) is the fire, O Gautama. The sun Aditya is the fuel, the rays (2) are the smoke, the day the flame (3), the quarters become (4) the wind lying quarters (5) the sparks. The gods (6) offer faith to this fire. From this offering king Soma springs forth (7).

(1) The king answers first the fourth question because says S. on account of this the other questions are solved. That world, i.e. the heavens.

(2) As likewise rising from the fuel.—S.

(3) Being alike through manifestation.—S.

(4) Resembling them by their bringing to rest.—S.

(5) Flying off from the inner quarters like the sparks from fire.—S.

(6) Indra, and the rest.—S.

(7) He is king of the forefathers and of the Brahmanas.—S.

10 पर्जन्यो वा अग्निर्गौतम तस्य संवत्सर एव समिदभ्राणि धूमो विद्युदेवार्चिरशनयोऽङ्गारा ह्रादुनयो विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवाः सोमं राजानं जुह्वति तस्या आहुतेर्वर्षं संभवति ॥

Or Parjanya (1) is fire, O Gautama; the year (2) is its fuel, the clouds are its smoke, lightning is its flame (3), the thunderbolts are its coals, the clashes its sparks. The gods offer King Soma to this fire. From this offering rain springs forth.

(1) Parjanya, the second locality of the offerings, is the tutelary deity of rain.—S.

[illegible] The two offerings of [illegible] fire-sacrifice, viz. the offerings in the morning and in the evening, exist in this world [illegible] of the sacrifice, viz. the sacrificial fire, the wood, the smoke and the sparks. In fire the things which are offered as [illegible] are [illegible] Which [illegible] to heaven [illegible] their [illegible] nature [illegible] Again at the time of [illegible] the ceremonial work is arranged by assuming the [illegible] of the fire of the [illegible] The same arrangement [illegible] at present the work called fire-sacrifice. In this manner [illegible] the effect of the [illegible] changes of the two offerings of the fire-sacrifice. [illegible] necessary appliances will be mentioned afterwards for the sake of [illegible] the two offerings [illegible] consequences, resulting from the work of the sacrifices are

to be explained the object is to set forth the doctrine of the five fires as the cause of obtaining the northern path for the enjoyment of the fruit derived from pious work. The organs of the body are regarded as the sacrificial offering present of the fire-sacrifice. Considered in their relation to the gods they are Indra and the other gods who are the offering priests for the fire of heaven. They offer the fire-sacrifice for the sake of the fruit derived from it. When they have enjoyed the whole fruit the soul returns the same process again. In this manner the organs are called gods. In our present state we are offering a sacrifice dependent on the fire of this life, which has been known as the sacrificial fire and is made by man and is [illegible] form, together with the sacrificer this world further is the fuel of smoke, the atmosphere, and from the atmosphere the heavens. These are the subtle waters, the effect of offering [illegible] part of the [illegible] bearing the name of faith [illegible] and when entering [illegible] are offered [illegible] the waters [illegible] parts. The fire-sacrifice and [illegible] are called [illegible] The [illegible] the [illegible] of water [illegible] part of [illegible] water. The fire-sacrifice [illegible] represents [illegible] and [illegible] has been [illegible] applied [illegible]

3 [illegible] are [illegible] from [illegible] produced from [illegible] from their state or appearance [illegible]

4 [illegible] being [illegible]

5 [illegible] being [illegible] and hard [illegible]

6 [illegible] being [illegible] frequent [illegible]

1. अयं वै गौतम [illegible] अग्निः [illegible] अग्नेः समिदाज्यं धूमो योनिरर्चिरङ्गारा विस्फुलिङ्गा अत्रैतस्मिन्देवा श्रद्धां जुह्वति तस्या आहुत्या अन्नं संभवति ॥

This world (1) is fire, O Gautama. The earth is its fuel (2) fire the smoke (3) [illegible] the flame (4) the moon the coals (5) the stars the sparks. The gods offer rain as the fire [illegible] the offering from which arises food.

1 This world, the place where [illegible] are burnt and have their [illegible]

2 For by [illegible] the moon of [illegible] or [illegible] the world [illegible]

(3) It is fire, as rising from the earth in the same manner as smoke from fire. [illegible]

4 [illegible] darkness [illegible] the place of Brahmā and the [illegible]

5 [illegible] from the [illegible] produced [illegible]

अयं पुरुषो वाङ्मय एव वाङ्मयेन सामस्तस्मा इमा यावन्तीमे वाङ्मयाः प्राणा एव वाङ्मयाः प्राणमयीमे वाङ्मयाः प्राणमयीषु वाङ्मयाः प्राणमयीषु तस्या आहुत्यै रेत एव संभवति ॥

Man is fire, O Gautama. His open mouth is the fuel (1), breath the smoke (2), speech, the flame (3) [illegible] the coals [illegible] the sparks. The gods offer food in this fire. From this offering seed springs forth.

(1) For through the mouth man is lighted up, and glistened with regard to speech, study of the Vedas, etc.—S

(2) Both rising equally upwards. S.

(3) From their like power of manifestation.—S.

[illegible]

Woman is fire, O Gautama; her fuel is the organ of generation; the [illegible] is the smoke; the [illegible] is the flame; [illegible] is the sparks. The gods offer seed in this fire. From this offering man springs forth (4). He lives as long as he lives (5). When he dies,

(1) Both rising equally upwards.—S

(2) From lightness of colour.—S.

(3) Both equally extinguishing—S.

(4) In this manner the waters bearing the name of faith are generated [illegible] of heaven, of Parjanya [illegible] of man and of woman and having assumed gradually a greater and greater shape they are the cause of the creation of man. And thereby the fourth [illegible] Does [illegible] know at the flaring of which ascended the waters becoming the words of man [illegible] to speak? [illegible] beseech [illegible] the performance of the fifth offering in the fire which is woman, when the water becomes seed. S

(5) As long as the frost of the work of at [illegible] which has been the cause of his having assumed his present [illegible]

14 [illegible]

Then they (1) take [illegible] the gods offer man in this fire. [illegible] radiance [illegible] forth.

(1) The Rishis or priests performing the sacrifice. S

(2) The deceased who in this case is dissolved in the offering.—S

15 [illegible]

Those (1) who have this knowledge (2), and those who in the forest (3) meditate with faith on truth (4), obtain the flame (5), from the flame the day, from the day the light half of the moon; from the light half of the moon the six months when the sun moves to the north; from those months the world of the gods, from the world of the gods the sun, from the sun the world of the lightning. Those who have obtained the world

[illegible] are removed by the Purusa created by the mind [illegible] the Brahma world [illegible] In those Brahma worlds [illegible] infinite years. For them, there is no return (to this world) (8).

1 The present section replies to the first question and part of the fifth. "Do thou know in what way the creatures departing from this life proceed on different roads? and [illegible] knew the means of [illegible] the road which is named Devayana"?

(2) Those who thus know. The knowledge does not refer [illegible] but to the five fires together as [illegible] from the [illegible] where 15 70, [illegible] the knowledge of the five fires is expressly mentioned with reference to the same topic. The knowledge concerns the nature of those [illegible] and not the compar[illegible] which are [illegible] made for [illegible] but how are those who have not knowledge of the five fires, are to gain the worlds of smoke as the [illegible] have not the knowledge of the five fires, are to gain the worlds of smoke as the [illegible] have reference to the [illegible] and the knowledge of the five fires has connection with the worlds of [illegible] and not with [illegible] of [illegible] Brahmacari [illegible] the northern path [illegible] Sruti. There [illegible] who know [illegible] have a knowledge of the five fires [illegible]

3 Those who in the forest [illegible] those who have retired [illegible] the world [illegible] the vanaprastha and [illegible] the religious mendicants (Parivra kas)

(4) Who meditate on truth that is to say on truth, that is to say on Brahman in the form of Hiranyagarbha

[illegible] such as mind [illegible] knowledge [illegible] Brahman [illegible] these offerings [illegible] born [illegible] world [illegible] work [illegible] from one [illegible] forefathers, and [illegible] order to the world [illegible]

(5) Flame means here the tutelary deity [illegible] and so the terms "the day," [illegible] the tutelary deities of the day [illegible]

(6) By Brahman —

(7) The Brahma worlds, the plural refers either to different regions [illegible] Brahma world [illegible] or to the difference of the rewards, derived from different modes of meditation [illegible]

(8) That is, there is no return for them during the pre-cosmical [illegible] of the world, but [illegible] on a new cycle [illegible] the knowledge [illegible] the knowledge of the five fires [illegible] Brahman in the form of Hiranyagarbha. The [illegible] from the whole doctrine of this upanisad and does not require any further proof, but if we take much ingenuity to prove [illegible] of language of any one passage [illegible] has the [illegible] world

16. अथ ये यज्ञेन दानेन तपसा लोकाञ्जयन्ति ते धूममभिसम्भवन्ति धूमाद्रात्रिं रात्रेरपक्षीयमाणपक्षमपक्षीयमाणपक्षाद्यान्षण्मासानुदङ्ङादित्य एति मासेभ्यः पितृलोकं पितृलोकादाकाशं ते चन्द्रं

प्राप्यान्नं भवन्ति तास्तत्र देवा यथा सोमं राजानमाप्यायस्वापक्षीयस्वेत्यमेनांस्तत्र भक्षयन्ति तेषां यदा तत्पर्यवैति तेऽमेवाकाशमभिनिष्पद्यन्त आकाशाद्वायुं वायुं वृष्टिं ते पृथिवीं ते पृथिवीं प्राप्यान्नं भवन्ति त पुन. पुरुषाग्नौ हूयन्त तत्र यावन्तो ते यन्ते तान्यन्नपुरुषायिनस्त एवमेवानुपरिवर्तन्तेऽथ य एतौ पन्थानौ न विदुस्ते कीटा पतङ्गा यदिदं दन्दशूकम् ॥

Again (1), those who conquer the worlds by sacrifice, gift and austerity (as obtain access to), from smoke night from night the dark half of the month from the dark half of the month the six months when the sun moves to the south, from those months the world of the forefathers, from the world of the forefathers the moon. Having obtained the moon, they become food. As the offering priests, [illegible] again and again [illegible] increase and decrease, so the gods consume them there (4). When that [illegible] of their works ceases then they [illegible] ether from the ether the air from the air rain from rain the earth. Having obtained the earth, they become food. Again they are offered in the fire of man hence they are born in the fire of woman. Proceeding from world to world they return in this way again and again. Again those who do not know these roads become worms, gnats and insects.

(1) Those householders who have not the knowledge of the five fires.

(2) [illegible] says that "gifts and austerity" do not refer to such as are enjoined by the Veda as they would be included in sacrifice.

(3) The deities of smoke, etc.

(4) As the offering priests consume again and again the Soma juice, so the [illegible] of men who are [illegible] appointed [illegible] by sacrifice [illegible] [illegible] and rewards as are in [illegible] And thereby [illegible]

"[illegible]

(5) The answer to the third question.

THIRD BRAHMAṆA

[illegible] प्रजापतिरकामयत प्रजायेयेति स तपोऽतप्यत स तपस्तप्त्वेदमसृजत यदिदं किञ्च तत्सृष्ट्वा तदनुप्राविशत्तदनुप्रविश्य सच्चत्यच्चाभवत्तदनिरुक्तं चानिलयनं च विज्ञानं चाविज्ञानं च सत्यं चानृतं च सत्यमभवत्तदिदमप्येतर्हि

moves to the north on an auspicious day of the light half of the moon, the twelfth day of his performing the vow named Upasad (2) after he has gathered and mixed together all kinds of herbs and fruits in a shallow vessel or in a spread [illegible] of the wood of the conglomerate fig tree after he has sprinkled with water [illegible] of other [illegible] spread [illegible] having [illegible] and [illegible] spread [illegible] leaves the covered ghee and takes the [illegible] of a [illegible] he performs the offering [illegible] To all he gods [illegible] invoked [illegible] who [illegible] I offer a share of the [illegible] Satisfied [illegible] satisfy [illegible] with [illegible] Svāhā [illegible] gathered [illegible] and who under the thought that [illegible] the [illegible] has taken refuge to [illegible] to this deity who is the accompanier of all, I offer a part of the ghee. Svāhā !

1. The [illegible] effort derived from knowledge and work has been [illegible] independent of any other [illegible] work depends both upon the wealth of gods and upon [illegible] man. For the sake of work, therefore, wealth must be acquired and this by means unaccompanied with [illegible]. For the acquirement of wealth the ceremony, called Mantra [illegible] ordained in order that greatness be obtained for wealth [illegible] of greatness.—Ś

2. The vow which is named Upasad is part of the Vājapeya [illegible] and consists in omitting [illegible] for a period of twelve days, taking the first day as much milk as is [illegible] under udder of a cow, the second as is contained in [illegible] breast, and the fourth in four, then on the fifth again [illegible] one, and again one added on each successive day.—Ś

(3) Then while offering ghee he speaks, he follows the Mantras.—Ś

(4) Fire.

[illegible] स्वाहा [illegible] स्वाहाकृती हुत्वा मन्थे न [illegible]
प्राणाय स्वाहा [illegible] स्वाहाकृती हुत्वा मन्थे [illegible]
[illegible] स्वाहा [illegible] स्वाहाकृती हुत्वा मन्थे
[illegible] चक्षुष स्वाहा [illegible] स्वाहाकृती हुत्वा मन्थे
[illegible] आत्मने स्वाहाऽपानाय स्वाहेत्याहुती हुत्वा
मन्थे [illegible] स्वाहा प्रजापतये स्वाहेत्याहुती हुत्वा
मन्थे [illegible] स्वाहेत्याहुती हुत्वा मन्थे
[illegible] ॥

"Svāhā [illegible] Svāhā to the best" [illegible] with these words offering [illegible] the remainder of the ghee [illegible] the following verse [illegible] Svāhā, Svāhā to what is firmly founded" with these words offering [illegible] the remainder of the ghee into the churning vessel. "Svāhā to speech, Svāhā to the standing place!" with these words offering to the fire, he drops the remainder of the ghee, into the churning vessel. "Svāhā to the eye, Svāhā to the treasure!" with these words offering to the fire, he drops the remainder of the ghee into the churning vessel. "Svāhā to the ear, Svāhā to the place of refuge!" with these words offering to the fire, he drops the remainder of the ghee into the churning vessel. "Svāhā to the mind, Svāhā [illegible] of procreation" with these words offering to the fire, he drops the remainder

of the ghee into the churning vessel. "Svāhā to the seer!" with these words offering to the fire, he drops the remainder of the ghee into the churning vessel.

(1) The oldest and the best is life. Compare this passage with 6. 1. 1 5.

1. अथैतयैव स्वाहाकारयाहुत्या मन्थं सं स्रवयत्य

thou art unshaken (4); thou art the one pervader of the universe; thou art proclaimed (5); thou art proclaimed again (6); thou art sung (7); thou art sung again (8); thou art sounded (9); thou art resounded (10); thou shinest in the cloud (11); thou art pervading; thou art powerful; thou art food (12); thou art splendour (13); thou art [illegible] (14); thou art identity."

(1) Movable, because life is movable, and thou art of the same nature as life. A. G.

(2) Because fire, the same as thou, is so. Ā. G.

(3) In thy nature as Brahman.—Ā. G.

(4) In thy likeness of the sky.—Ā. G.

(5) By the Prastotra at the commencement of the sacrifice.—Ā. G.

(6) By the same in its middle.—Ā. G.

(7) By the Udgitha at the commencement of the sacrifice.—Ā. G.

(8) By the same in its middle.—Ā. G.

(9) By the Adhvaryu.—Ā. G.

(10) By the Agnidhra.—Ā. G.

(11) According to A. G.'s explanation. Literally, in which is [illegible].

(12) Food represented by Soma as things to be enjoyed. A. G.

(13) Splendour as represented by fire, in its nature as consumer. A. G.

(14) Destroyer, being the cause of destruction of all things according to their relation to the soul and to the [illegible]. A. G.

5 अथैनमभिष्टुन्वन्नाह त्वं वै सो असि स हि राजेशानः किंचित्
स मा राजेशानः किंचित् करोतीति

Then he raises that (mixture, saying),—"Thou thinkest (of all); we think of thy greatness, for he is king, lord and sovereign. Let him, the king and lord, make me sovereign."

6 अथैनं चरन्तं तत्सविदुर्वरेण्यं मधुमत्तमं अनायासं वायुं वातीति
सिन्धवः सिन्धवो मधुमत्तमा अनायासा वायवो वान्तु ते
घृतमिव मधुमत्तमा अनायासा आपः सन्तु ते
मधुमत्तमा अनायासा ओषधीः सन्तु नो
मधुमत्तमा अनायासा वनस्पतिमधुमान्नो अस्तु सूर्यो मधुमानो अस्तु नो
मधुमत्तमा अनायासा गावो भवन्तु नो
मधुमत्तमा अनायासा इति पृथिवीमभिमन्त्र्य

atmosphere!" Let him take the second morsel. With the words:—" Let us reflect on the adorable light of Savitṛ who quickens our understanding (etc.) May Vanaspati (bring) us happiness, may the sun (bring) us happiness, may his rays (bring) us happiness. Svaha to the heavens!" let him take the third morsel. And having repeated the whole Sāvitrī and the benedictions (2), he says at the close of the rites: "May I become this all. Svaha to the earth, the atmosphere and the heavens." Then having sipped water and licked his hands, he touches the fire with his right, his head turned towards the east. Then in the morning facing he adores Āditya (with the Mantra). Thus are the one rays of the quarters. May I become the one lotus-leaved." As he betook approached the fire, so he again approaches it with his hands and when he is seated, he mutters the school (3).

(1) He shall gradually take three morsels. With the first morsel he attains to the first (Bhūrvayāte) and the first sacred word (Bhū), with the second the second foot and the second sacred word (Bhuvaḥ), and with the third the third foot and the third sacred (Svaḥ). After he has answered the three sacred words, he holds the vessel in which he has dropped the remainder of the ghee and drink this in silence.

(2) He eats the fourth morsel.

(3) The succession of teachers and disciples.

7 तदेतन्मुद्रालक आरुणिरुद्दालकाय पारमेष्ठ्यायोक्त्वोवाच यथा वृक्षस्य स्थाणौ निषिञ्चेदेवं ह्यस्य शाखा प्ररोहेयुः पलाशानीति ।

Uddālaka Āruṇi, having explained this mixture to his disciple Pārameṣṭhya Kauṇḍinya, said,—" Whoever pours it on a dry trunk, (will see) its branches rise and its leaves spring forth."

8 एतमुत्तरं कौण्डिन्यो मधुकाय पैङ्गल्यायोक्त्वोवाच यथा वृक्षस्य स्थाणौ निषिञ्चेदेवं ह्यस्य शाखा प्ररोहेयुः पलाशानीति ।

Kauṇḍinya, having explained this mixture to his disciple Madhuka Paiṅgya, said,—" Whoever pours it on a dry trunk, (will see) its branches rise and its leaves spring forth."

9 एतमेव मधुकः पैङ्गल्यः श्रावणिभुज्यवे प्रोवाच यथा वृक्षस्य स्थाणौ निषिञ्चेदेवं ह्यस्य शाखा प्ररोहेयुः पलाशानीति ।

Madhuka Paiṅgya, having explained this mixture to his disciple Śrāvaṇibhujyu, said,—" Whoever pours it on a dry trunk, (will see) its branches rise and its leaves spring forth."

10 एतमेव भुज्युः श्रावणिरुषस्तिचायणायोक्त्वोवाच यथा वृक्षस्य स्थाणौ निषिञ्चेदेवं ह्यस्य शाखा प्ररोहेयुः पलाशानीति ।

Ūṣa Bhujyuvi, having taught this mixture to his disciple, Janaki Āyasthūṇa, said,—" Whoever pours it on a dry trunk, (will see) its branches rise and its leaves spring forth."

11 एतमुहैव जानकिरायस्थूणः सत्यकामाय जाबालायोक्त्वोवाचापि य एनं शुष्के स्थाणौ निषिञ्चेज्जायेरन्नस्य शाखा प्ररोहेयुः पलाशानीति ।

Janaki Āyasthūṇa, having explained this (mixture) to his disciple, Satyakāma Jābāla, said, "Whoever pours it on a dry trunk, will see that tree rise and its leaves spring forth."

12 एतमु हैव सत्यकामो जाबालोऽन्तेवासिनमुक्त्वोवाचापि य एनं शुष्के स्थाणौ निषिञ्चेज्जायेरन्नस्य शाखा प्ररोहेयुः पलाशानीति तमेतमापुत्राय वानन्तेवासिने वा ब्रूयात् ।

Satyakāma Jābāla, having explained this mixture to his disciples, said, "Whoever pours it on a dry trunk, will see that tree rise and its leaves spring forth. Let none teach it to one who is not a son, or a disciple."

13 चतुरौदुम्बरं भवत्यौदुम्बरः स्रुव औदुम्बरमासन्दी औदुम्बर इध्म औदुम्बर्यौ प्रतिपद्यन्यौ दश प्रयाजानि दशानूयाजा नवनीतेनैकविंशतिरनुयाजा अनूयाजवद्भिरनूयाजैः समिद्भिः समिद्धः समिद्धेन समिद्धमेव तानि निषिञ्चति मधुनि घृते उपविजिघ्रत्यथैनं जुहोति ।

There should be four things made of the wood of the mango-pierce fig-tree, the Sruva (1), the Āsandī, the Idhma (2), the sacrificial wood, and the two offering vessels; there should be ten kinds of cultivated seeds, viz. rice, barley, sesamum seed, kidney beans, millet (3), panick

seed, wheat, [illegible], pulse and vetch. When they are ground down, and sprinkled with curdled milk, honey and ghee, he shall offer the oblations.

(1) A kind of ladle with which the ghee is taken when offered in the fire.

(2) Another kind of ladle to be put in the water used for the sacrifice.

(3) Ano, a sort of corn of very small seed which is called China in Bengali.

FOURTH BRAHMAṆA

1 एषां वै भूतानां पृथिवी रसः पृथिव्या आपोऽपामोषधय ओषधीनां पुष्पाणि पुष्पाणां फलानि फलानां पुरुषः पुरुषस्य रेतः ।

Verily, of created things here earth is the essence, of earth, water; of water, plants, of plants, flowers; of flowers, fruits, of fruits, man (Puruṣa), of man, semen.

2 स ह प्रजापतिरीक्षाञ्चक्रे हन्तास्मै प्रतिष्ठां कल्पयानीति स स्त्रियं ससृजे तां सृष्ट्वोपाऽस्तां तस्मादधोपस्थ उपास्यते स एतां प्राचीं प्रायणामन्वन एव समुदायन्ते नैनामन्वसृजत ।

Prajāpati ('Lord of creatures') bethought himself, 'Come, let me provide him a firm basis.' So he created

woman. When he had created her, he revered her below. Therefore one should revere woman below. He stretched out for himself that stone which projects. With that he impregnated her.

3. तस्या बहिरुपस्थः लोमानि बर्हिः अधिषवणं चर्म उद्गूहन्ती मुष्टी स यावान् ह वै वाजपेयेन यजमानस्य लोको भवति तावानस्य लोको भवति य एवं विद्वानग्निमुपास्ते चरन्नस्य लोकः सकृत् कृतश्च य इदमविद्वानग्निमुपास्ते चरन्नस्य लोकः सकृत् कृतश्च ।

Her lap is a sacrificial altar; her hairs, the [illegible] grass. Her skin, the soma press. The two lips of the vulva are the burning coals. Verily, [illegible] as great as [illegible] the world of men who sacrifices with the Vajapeya (Strength-Nation) sacrifice [illegible] the world of him who practises sexual intercourse knowing this. [illegible] the good deeds of women [illegible] the world of him who practises sexual intercourse without knowing this. [illegible] the good deeds of women [illegible] themselves.

4. एतद् ह स्म वै तद्विद्वानुद्दालक आरुणिराहैतद् ह स्म वै तद्विद्वानाह नाकौडल्य आहैतद् ह स्म वै तद्विद्वान्कुमारहारित आह बहवो मया ब्राह्मणेनेदमविदितमग्निमुपासत इति यदु ह वा इदं मुमुक्षव्य वा ब्राह्मणा वा तेन स्कन्दति

5. तदभिमृशेदनु वा मन्त्रयेत वज्रमेव तत् पुरस्तात्संस्कारमाधाय । प्रियमेवैनमेतदेष इदमह मेतेन आददे पुनर्मे त्वयीन्द्रियं पुनर्मे तेजः

पुनर्मे पुनर्मे भगश्चेति यथाभागं कल्पन्तामित्यनामिकाङ्गुष्ठाभ्यामादाय चन्द्रवेण स्तनौ वा भ्रुवौ वा निमृज्यात्

This, verily, indeed, it was that Uddalaka Aruni knew when he said:

This, verily, indeed, it was that Naka Maudgalya knew when he said:

This, verily, indeed, it was that K[illegible] knew when he said: [illegible] descent [illegible] from the world [illegible] of men [illegible] without knowing this.

(If) even this much semen is spilled, whether of one asleep or of one awake, 5. then he should touch it, or (without touching) repeat

What semen has of mine to earth been spilt now
What [illegible] has fallen in wood, water or [illegible]

[illegible] very semen I recite to
[illegible]
[illegible] strength, again, my glow
Again the [illegible] and the fire
Be found in their accustomed place

Having spoken thus, he should take it with ring-finger and [illegible] between [illegible] or his eye brows.

6. अथ यद्यदक आत्मानं पश्येत्तमिमन्त्रयेत यदि तेजो इन्द्रियं यशो वीर्यं सुकृतमिति स्त्री वा एषा स्त्रीणां यन्मलोहालसाहमास्वको हालसं यत्ताम्बिनीमभिमन्त्र्यापमन्त्रयेत

Now, if one should see his seed in water, he should recite over it the formula 'In you be vigor power, beauty, wealth, merit!'

This, verily indeed, is [illegible] among women when a woman has removed the soiled clothes of her impurity. Therefore when she has removed the [illegible] and is beautiful, he should approach and invite her.

[illegible] सा चेदस्मै न ददीत कामयमानायावक्रीणीयात् सा चेदस्मै नैव ददीत कामयमानां यष्ट्या वा पाणिना वोपहत्यात्रिक्रमेन्द्रियेण त्वा यशसा यशो आददे इत्ययशा एव भवति ।

If she should not grant him his desire, he should bribe her. If she still does not grant him his desire, he should hit her with a stick or with his hand and overcome her saying: 'With power, with glory I take away your glory!' Thus she becomes inglorious.

8. सा चेदस्मै ददीतेन्द्रियेण त्वा यशसा यशो आददे इति यशस्विनावेव भवतः ।

If she should yield to him, he says: 'With power, with glory I give you glory.' Thus they two become glorious.

9. स यामिच्छेत्कामयेत मयि रेत आधत्तामिति मिथुनेन मुखं संधायाप्यस्यात्मन्नभिमृश्य जपेदङ्गादङ्गात्संभवसि हृदयादधि जायसे स त्वमङ्गकषायोऽसि विद्धमिव मादयेमामुष्य यामिति ।

The woman whom one may desire with the thought, 'May she conceive!'—after coming together with her and joining mouth with mouth, he should first exhale, then inhale, and stroking her lap, he should say:

> Thou that from every limb art come,
> That from the heart art generate
> Thou art the essence of the limbs!
> Distract this woman here in me,
> As if by poisoned arrow pierced!

10. स यामिच्छेत्कामयेत मयि रेत आधत्तामिति तस्यामर्थं निधाय मुखेन मुखं संधायाभिप्राणयेदन्यादिन्द्रियेण वै रेतसा रेत आदत्त इत्यतो रेत एव भवति ।

Now, the woman whom one may desire with the thought, 'May she conceive my seed-offspring!'—after coming together with her and joining mouth with mouth, he should first exhale, then inhale, and say: 'With power, with semen, I deposit semen in you!' Thus she becomes without seed.

11. स यामिच्छेदकामयेति तस्यामर्थं निधाय मुखेन मुखं संधायान्यमिप्राणयेदन्यादिन्द्रियेण वै रेतसा रेत आधत्तामिति गर्भिण्येव भवति ।

Now, the woman whom one may desire with the thought, 'May she conceive!'—after coming together with her and joining mouth with mouth, he should first exhale, then inhale, and say: 'With power, with semen, I deposit semen in you!' Thus she becomes pregnant.

13 अथ यस्य जायायां जारः स्यात् चरदिव्यादामपात्रेऽग्निमुपसमाधाय
प्रतिलोमाः शरबर्हिरन्तीर्ष्वा तस्मिञ्जुहुयात् शरमृष्टं प्रतिलोमाः
सर्पिष्कान् बुद्धपान्मम समिद्धेऽहौषीः प्राणापानौ ते
आददऽसाविति मम समिद्धेऽहौषीः पुत्रपशूंस्ते आददऽसाविति
मम समिद्धेऽहौषीरिष्टापूर्तं ते आददऽसाविति मम
समिद्धेऽहौषीराशापराशाशे ते आददऽसाविति स वा एष
निर्निन्द्रिया विसुकृताज्जारकान्वेति यमेव विद्वान्ब्राह्मण
शपति तस्मादयविष्ठ्रियस्य नाशं नापहामिच्छेदुत
हैवंविदुषो भवति ।

Now, if one's wife have a paramour, and he hate him, let he put fire in an unannealed vessel, spread out a row of reed arrows in inverse order and thereon sacrifice in inverse order these reed arrows, their heads smeared with ghee, saying

'You have made a libation in my fire! I take away your inbreath and out-breath (prāṇapāna) —you, so-and-so.

You have made a libation in my fire! I take away your sons and cattle—you, so-and-so!

You have made a libation in my fire! I take away your sacrifices and meritorious deeds—you, so-and-so!

You have made a libation in my fire! I take away your hope and expectation—you, so-and-so!

Verily he whom a Brahman who knows this curses—he departs from this world impotent and devoid of merit. Therefore one should not desire sport with the spouse of a person learned in sacred lore (śrotriya)

who knows this, for indeed he who knows this becomes superior.

13. अथ यस्य जायायां विन्दन्त्यहं रजसेन दिवेऽहरहसा नमा
हमो न हन्त्युरुन्मात्रिमात्रान्त आहुत्य वीहिनवघातमन ।

Now, when the monthly sickness comes to any one's wife, for three days let she not drink from a metal cup, nor put on fresh clothes. Neither a low-caste man nor a low-caste woman should touch her. At the end of the three nights she should bathe and should have rice threshed.

14. स य इच्छेत्पुत्रो मे शुक्लो जायेत वेदमनुब्रुवीत सर्वमायुरियादिति ।
वीहीन्पचेत्तण्डुलान्सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवै ।

In case one wishes, 'That a white son be born to me! that he may be able to recite (the Vedas)! that he may attain the full length of life!'—they two should have rice cooked with milk and should eat it prepared with ghee. They two are likely to beget (him).

15 अथ य इच्छेत्पुत्रो मे कपिलः पिङ्गलो जायेत वेदमनुब्रुवीत
सर्वमायुरियादिति दध्योदनं पचेत्तां सर्पिष्मन्तमश्नीयातामी-
श्वरौ जनयितवै ।

Now, in case one wishes, 'That a tawny son with reddish-brown eyes be born to me! that he may be able to recite two Vedas! that he may attain the full length of life!'—they two should have rice cooked with sour milk and should eat it prepared with ghee. They two are likely to beget (him).

16. अथ य इच्छेत्पुत्रो मे श्यामो लोहिताक्षो जायत वॉन्वेदाननुब्रुवीत सर्वमायुरियादिति मांसौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवै ।

Now, in case one wishes, 'That a swarthy son with red eyes be born to me' that he may be able to repeat three Vedas' that he may attain the full length of life they two should have rice boiled with water and should eat it prepared with ghee. They two are likely to beget (him).

17. अथ य इच्छेद्दुहितॄ मे पण्डिता जायत सर्वमायुरियादिति तिलौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवै ।

Now, in case one wishes, 'That a learned (*pandita*) daughter be born to me' that she may attain the full length of life they two should have rice boiled with sesame and should eat it prepared with ghee. They two are likely to beget her.

18. अथ य इच्छेत्पुत्रो मे पण्डितो विगीतः समितिंगमः शुश्रूषितां वाचं भाषिता जायत सर्वान्वेदाननुब्रुवीत सर्वमायुरियादिति मांसौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवै वा औक्षेण वार्षभेण वा ।

Now, in case one wishes, 'That a son learned famed a frequenter of assemblies a speaker of clear speech desired to be heard, be born to me' that he be able to repeat all the Vedas that he attain the full length of life they two should have rice boiled with meat and should eat it prepared with

ghee. They two are likely to beget (him) with meat either veal or beef.

19. अथ य इच्छेत्पुत्रो मे स्यालीपाकवृत्तान्तं चोक्त्वा स्यालीपाकस्यापघात उत्पद्यतां सहानुब्रूयां स्वाहा देवाय सविते सत्यप्रसवाय स्वाहेति हुत्वापुनः प्राश्नाति प्राश्यैतस्यै प्रयच्छति यद्यस्य पत्नी दुहितृका तैनैव विद्युद्युद्यन्निव पिधानमाहरति स्यालीपक्वस्य मध्ये वा पात्रे वा जुहोति ।

Now, toward "one who is having received boiled butter in the manner of the Sthālīpāka," he takes of the Sthālīpāka and makes a libation, saying: "To Agni, hail! To Anumati, hail! To the god Savitri (Enlivener), hail! Whose [illegible] true [illegible] pressure [illegible] he takes and eats. Having eaten, he offers to the other (*i.e.*, to her). Having washed the hands, he [illegible] water and therewith sprinkles her thrice, saying

Anu[illegible]
[illegible]
This wife together with her lord—

20. अथैनामभिमृशत्यमोऽहमस्मि त्वं त्वमस्यमोऽहं सामाहमस्मि ऋक्त्वं द्यौरहं पृथिवी त्वं तावेहि संरभावहै सह रेतो दधावहै पुंसे पुत्राय वित्तये इति ।

Then he comes to her and says

This man (*amo*) am I, that woman art thou
That woman, thou, this man am I

[illegible] Pot-of-cooked-food.

I am the Sāman; thou, the Ṛg!
I am the heaven; thou, the earth!

Come, let us two together clasp!
Together let us semen mix,
A male, a son for to procure!

21. अथास्य ऊरू विहापयति विजिहीथां द्यावापृथिवी इति तस्यामर्थं निधाय मुखेन मुखं संधाय त्रिरेनामनुलोममनुमार्ष्टि। विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिंशतु। आसिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते। गर्भं धेहि सिनीवालि गर्भं धेहि पृथुष्टुके। गर्भं ते अश्विनौ देवावधत्तां पुष्करस्रजौ।

Then he spreads apart her thighs, saying: 'Spread yourselves apart, heaven and earth!' Coming together with her and joining mouth with mouth, he strokes her three times as the hair lies, saying:

Let Viṣṇu make the womb prepared!
Let Tvaṣṭṛ shape the various forms!
Prajāpati—let him pour in!
Let Dhātṛ place the germ for thee!

O Sinīvālī, give the germ;
O give the germ, thou broad-tressed dame!
Let the Twin Gods implace thy germ—
The Aśvins, crowned with lotus-wreaths!

22. हिरण्मयौ अरणी याभ्यां निर्मन्थतामश्विनौ। तं ते गर्भं हवामहे दशमे मासि सूतवे। यथाग्निगर्भा पृथिवी यथा द्यौरिन्द्रेण गर्भिणी। वायुर्दिशां यथा गर्भ एवं गर्भं दधामि तेऽसाविति।

With twain attrition-sticks of gold,
The Aśvin Twins twirl forth a flame;
'Tis such a germ we beg for thee,
In the tenth month to be brought forth.

As earth contains the germ of Fire (*agni*),
As heaven is pregnant with the Storm (*Indra*),
As of the points the Wind (*vāyu*) is germ,
E'en so a germ I place in thee,
So-and-so!

23. सोष्यन्तीमद्भिरभ्युक्षति यथा वायुः पुष्करिणीं समिङ्गयति सर्वतः। एवा ते गर्भ एजतु सहावैतु जरायुणा। इन्द्रस्यायं वज्रः कृतः सपत्नक्षयणो महान्। तमिन्द्र निर्जहि गर्भेण सावरायसहेति।

When she is about to bring forth, he sprinkles her with water, saying:

Like as the wind doth agitate
A lotus pond on every side,
So also let thy fœtus stir,
Let it come with its chorion.

This fold of Indra's has been made
With barricade, enclosed around.
O Indra, cause him to come forth—
The after-birth along with babe!

24. जातेऽग्निमुपसमाधायाङ्के आदाय कंसे पृषदाज्यं संनीय पृषदाज्यस्योपघातं जुहोत्यस्मिन्सहस्रं पुष्यासमेधमानः स्वे गृहे। अस्योपसदां मा क्षैसीत् प्रजया च पशुभिश्च स्वाहा। मयि प्राणांस्त्वयि मनस्जुहोमि स्वाहा। यत्कर्णेनालपतीह्वं यद्वा न्यूनमिहाकरम्। अग्निष्टत्स्विष्टकृद्विद्यात्स्वाहा सुहुतं करोतु नः स्वाहेति।

(When the child is born) let him light a fire, and placing it on his lap, and taking curdled milk mixed with clarified butter in a goblet, he offers repeatedly of the curdled milk and clarified butter, (saying).—" May

I, magnified (by this son) in this house, support a thousand (men). When he has obtained offspring, let there be no loss of prosperities in offspring and in cattle. Svâhâ! I offer with my mind to thee my vital air. Svâhâ! May the wise Agni who fulfils all desires right for us any work which ought not to have been done, or any work which ought to have been done in this rite."

25. अथास्य दक्षिणं कर्णमभिनिधाय वाग्वागिति त्रिरथ दधिमधुघृतं संनीयानन्तर्हितेन जातरूपेण प्राशयति भूस्ते दधामि भुवस्ते दधामि स्वस्ते दधामि भूर्भुवः स्वः सर्वं त्वयि दधामीति ।

Then, putting (his mouth) near the child's right ear, he mutters three times, "Speech, speech!" Then, taking curdled milk, honey and clarified butter together with unmixed gold, he feeds it (saying),—"I give thee the earth, I give thee the atmosphere, I give thee the heavens. I give thee all, earth, atmosphere and heavens."

26. अथास्य नाम करोति वेदोऽसीति तदस्य तद्गुह्यमेव नाम भवति ।

Then he gives him the name "Veda," which is his secret name.

27. अथैनं मात्रे प्रदाय स्तनं प्रयच्छति यस्ते स्तनः शतायुषे यो मयोभूर्येन विश्वा पुष्यसि वार्याणि यो रत्नधा वसुविदः सुदत्रः मारभति तमिह धातवेऽकरिति ।

Then giving him to his mother, he makes him take the breast (saying),—"O Sarasvati, enter for the suckling (of the child) into this (breast of the mother) thy

breast, which is fruitful, the support (of all creatures), the giver of jewels, the knower of wealth, and the liberal donor, by which thou causeth to grow all that is desirable."

28. अथास्य मातरमभिमन्त्रयते इडासि मैत्रावरुणी वीरे वीरमजीजनत् सा त्वं वीरवती भव यास्मान् वीरवतीऽकरोरिति तं वा एतमाहुरतिविद्धा बतासूतिर्यितामहो बतामुः परमां बत काष्ठां प्राप्नोद्यस्य वशसा ब्रह्मवर्चसेन य एवंविदो ब्राह्मणस्य पुत्रो जायत इति ।

Then he addresses the child's mother with this Mantra,—"Thou art worthy of praise, thou art like Maitrâvarunî. Thou, who hast born to the strong a strong (son), be strong, thou who giveth us a strong (son)." Of him people may say,—"Thou indeed excellest thy father, thou indeed excellest thy grand-father." The son born to a Brâhmana who has this knowledge, obtains the highest goal by prosperity, fame and the glory of a Brâhmana.

FIFTH BRAHMANA

1. अथ वंशः पौतिमाषीपुत्रः कात्यायनीपुत्रात्कात्यायनीपुत्रो गौतमीपुत्राद्गौतमीपुत्रो भारद्वाजीपुत्राद्भारद्वाजीपुत्रः पाराशरीपुत्रात्पाराशरीपुत्र औपस्वस्तीपुत्रादौपस्वस्तीपुत्रः पाराशरीपुत्रात्पाराशरीपुत्रः कात्यायनीपुत्रात्कात्यायनीपुत्रः कौशिकी-

पुत्रात्कौशिकीपुत्र आलम्बीपुत्राच्च वैयाघ्रपदीपुत्राच्च वैयाघ्रपदीपुत्रः काण्वीपुत्राच्च कापीपुत्राच्च कापीपुत्रः ।

Now the school. The son of Pautimāṣi succeeded the son of Kātyāyani,—the son of Kātyāyani the son of Gautami,—the son of Gautami the son of Bhāradvāji,—the son of Bhāradvāji the son of Parāsari,—the son of Pārāsari the son of Aupasvasti,—the son of Aupasvasti the son of Pārāsari,—the son of Pārāsari the son of Kātyāyani,—the son of Kātyāyani the son of Kauṣīki,—the son of Kauṣīki the son of Ālambi and the son of Vaiyāghrapadi,—the son of Vaiyāghrapadi the son of Kāṇvi and the son of Kāpi—the son of Kāpi,

2. आत्रेयीपुत्रादात्रेयीपुत्रो गौतमीपुत्राद्गौतमीपुत्रो भारद्वाजीपुत्राद्भारद्वाजीपुत्रः पाराशरीपुत्रात्पाराशरीपुत्रो वात्सीपुत्राद्वात्सीपुत्रः पाराशरीपुत्रात्पाराशरीपुत्रो वार्कारुणीपुत्राद्वार्कारुणीपुत्रो वार्कारुणीपुत्राद्वार्कारुणीपुत्र आर्तभागीपुत्रादार्तभागीपुत्रः शौङ्गीपुत्राच्छौङ्गीपुत्रः सांकृतीपुत्रात्सांकृतीपुत्र आलम्बायनीपुत्रादालम्बायनीपुत्र आलम्बीपुत्रादालम्बीपुत्रो जायन्तीपुत्राज्जायन्तीपुत्रो माण्डूकायनीपुत्रान्माण्डूकायनीपुत्रो माण्डूकीपुत्रान्माण्डूकीपुत्रः शाण्डिलीपुत्राच्छाण्डिलीपुत्रो राथीतरीपुत्राद्राथीतरीपुत्रो भालुकीपुत्राद्भालुकीपुत्रः कौषिकीपुत्रात्कौषिकीपुत्रो वैदभृतीपुत्राद्वैदभृतीपुत्रः काशकृत्स्नीपुत्रात्काशकृत्स्नी पुत्रः प्राचीनयोगीपुत्रात्प्राचीनयोगीपुत्रः सांजीवीपुत्रात्सांजीवीपुत्रः प्राश्नीपुत्रादासुरिवासिनः प्राश्नीपुत्र आसुरायणादासुरायण आसुरेरासुरिः ।

The son of Ātreyi,—the son of Ātreyi the son of Gautami,—the son of Gautami the son of Bhāradvāji,—

the son of Bhāradvāji the son of Pārāsari—the son of Pārāsari the son of Vātsi,—the son of Vātsi, the son of Pārāsari,—the son of Pārāsari the son of Vārkāruṇi—the son of Vārkāruṇi the son of Vārkāruṇi—the son of Vārkāruṇi the son of Ārtabhāgi,—the son of Ārtabhāgi the son of Śaungi,—the son of Śaungi the son of Śāṅkṛti,—the son of Śāṅkṛti the son of Ālambāyani,—the son of Ālambāyani the son of Ālambi,—the son of Ālambi the son of Jayanti,—the son of Jayanti the son of Māṇḍūkāyani,—the son of Māṇḍūkāyani the son of Māṇḍūki,—the son of Māṇḍūki the son of Śāṇḍili,—the son of Śāṇḍili the son of Rathītari,—the son of Rathītari the son of Bhāluki,—the son of Bhāluki the two sons of Kauṣīki,—the two sons of Kauṣīki the son of Vaidabhṛti,—the son of Vaidabhṛti the son of Kāśakṛtsni,—the son of Kāśakṛtsni the son of Prācīnayogi,—the son of Prācīnayogi the son of Sāñjīvi,—the son of Sāñjīvi the son of Prāśni,—the son of Prāśni Āsurāyaṇa,—Āsurāyaṇa Āsuri,—Āsuri,

3. याज्ञवल्क्याद्याज्ञवल्क्य उद्दालकादुद्दालक औद्दालकादरुणादरुण उपवेशेरुपवेशिः कुसेः कुसिर्वात्स्याद्वात्स्यो वात्स्याद्वात्स्यो वाभ्योगाभिह्वाद्वाभ्योगोऽसिताद्वार्षगणादसितो वार्षगणो हरितात्कश्यपाद्धरितः कश्यपः शिल्पात्कश्यपाच्छिल्पः काश्यपः कश्यपान्नैध्रुवेः कश्यपो नैध्रुविर्वात्सो वात्सिप्यादात्सिप्यादिलादिलाद्वात्सीवात्सि शुक्लानि यजूंषि वाजसनेयेन याज्ञवल्क्येनाख्यायन्ते ।

Yājñavalkya,—Yājñavalkya Uddālaka,—Uddālaka Aruṇa,—Aruṇa Upavesi,—Upavesi Kusri,—Kusri

Vajasravas,—Vajasravas Jihvāvān Bādhyoga Jihvāvān Bādhyoga Asita Varṣagaṇa,—Asita Varṣagaṇa Harita Kasyapa,—Harita Kasyapa Silpa Kasyapa,—Silpa Kasyapa Kasyapa-Naidhruvi,—Kasyapa Naidhruvi, Vāk—Vāk Ambhiṇī,—Ambhiṇī Āditya. These Mantras of the white Yajur, which are derived from Āditya, have been declared by Yajñavalkya of the Vājasaneya school.

4. समानवा सांजीवीपुत्रात्सांजीवीपुत्रो मण्डूकायनेर्मण्डूकायनिर्माण्डव्यान्माण्डव्यः कौत्साल्कौत्सो माहित्थेर्माहित्थिर्वामकक्षायणाद्वामकक्षायणः शाण्डिल्याच्छाण्डिल्यो वात्साद्वात्सः कुशेः कुश्रिर्याज्ञवचसो राजस्तम्बायनाद्याज्ञवचो राजस्तम्बायनस्तुरश्चाकावषेयात्तुरः कावषेयः प्रजापतेः प्रजापतिर्ब्रह्मणे नमः ब्रह्म स्वयंभुवे ब्रह्मणे नमः ।

From (Prajāpati until the son of Sāñjivi is the same (succession to teachers) (1). The son of Sāñjivi succeeded Māṇḍukāyani,—Māṇḍukāyani Māṇḍavya,—Māṇḍavya Kautsa,—Kautsa Māhitthi,—Māhitthi Vāmakakṣāyaṇa,—Vāmakakṣāyaṇa Śāṇḍilya,—Śāṇḍilya Vātsya—Vātsya Kuśri,—Kuśri Yajñavacas Rājastambāyana,—Yajñavacas Rājastambāyana Tura Kāvaṣeya,—Tura Kāvaṣeya Prajāpati,—Prajāpati Brahman. Brahman is the self-existent. Salutation to Brahman!

(1) In all the Vājasaneyi schools.

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